

MIRACLES OF
GRACE IN JAPAN



SMELSER



Class BV3445

Book .56

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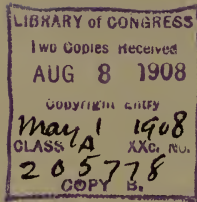
Miracles of Grace in Japan.

BY
MR. AND MRS. F. L. SMELSER.



Kansas City, Mo.:
Franklin Hudson Publishing Co.
1908.

BV3445
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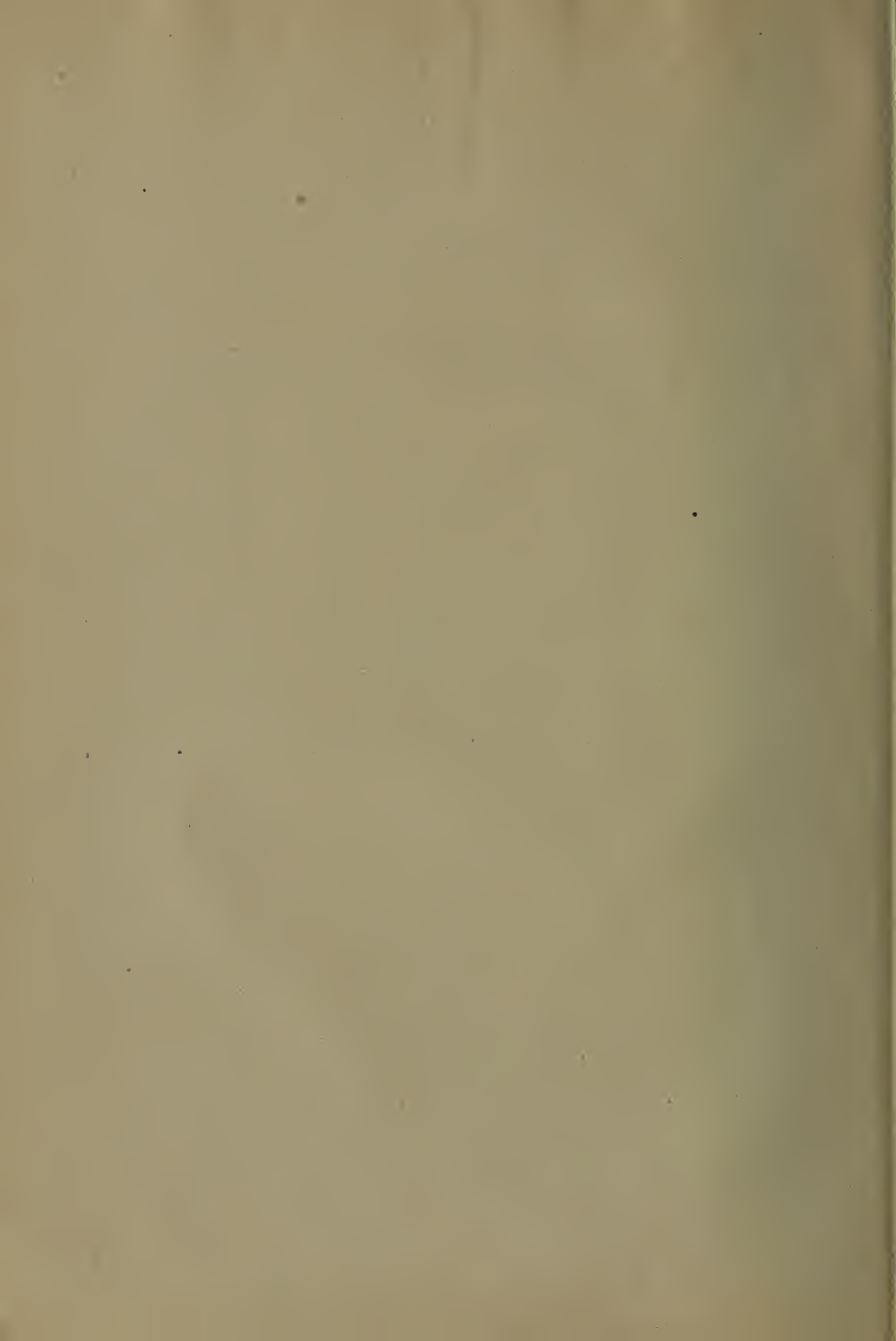


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PREFACE.

We have no excuse to make in sending forth this little volume, but have felt for some time that God would, in a degree at least, be glorified in its publication.

The great missionary problem is before the world, and the question is often asked, "Does it pay to do missionary work in the foreign land?" We hope these facts concerning a very few, whose lives have been so marvelously transformed through the light of the Gospel, may help some to answer the above question for themselves.

In choosing material for this book, we have been careful to take only such testimonies as we know are reliable.

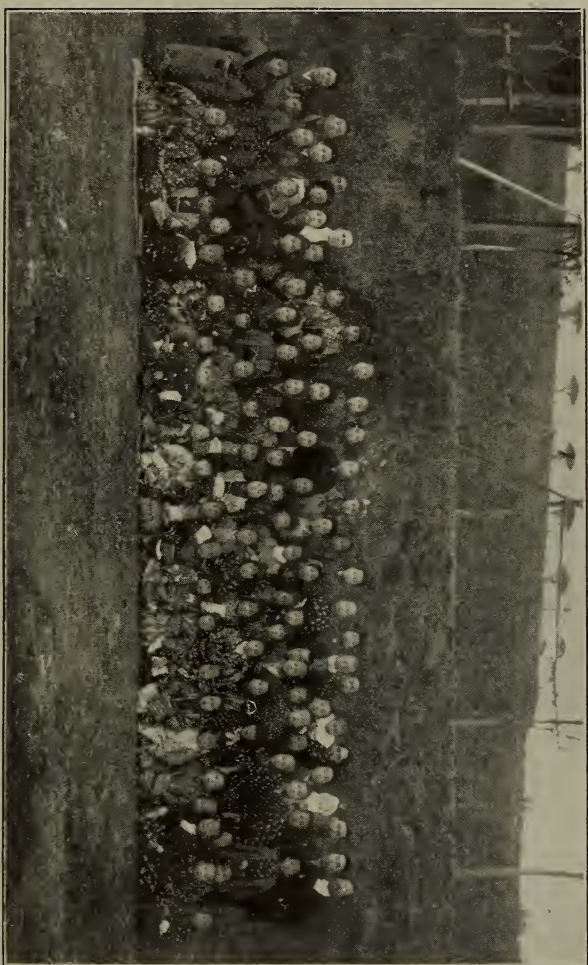
We have not attempted to put the testimonies and experiences in purely English modes of expression, but as nearly as possible to convey the thought from a Japanese point of view. Friends have kindly contributed, and in such cases due credit has been given. Where no contributor's name is attached, the work of translating was

PREFACE.

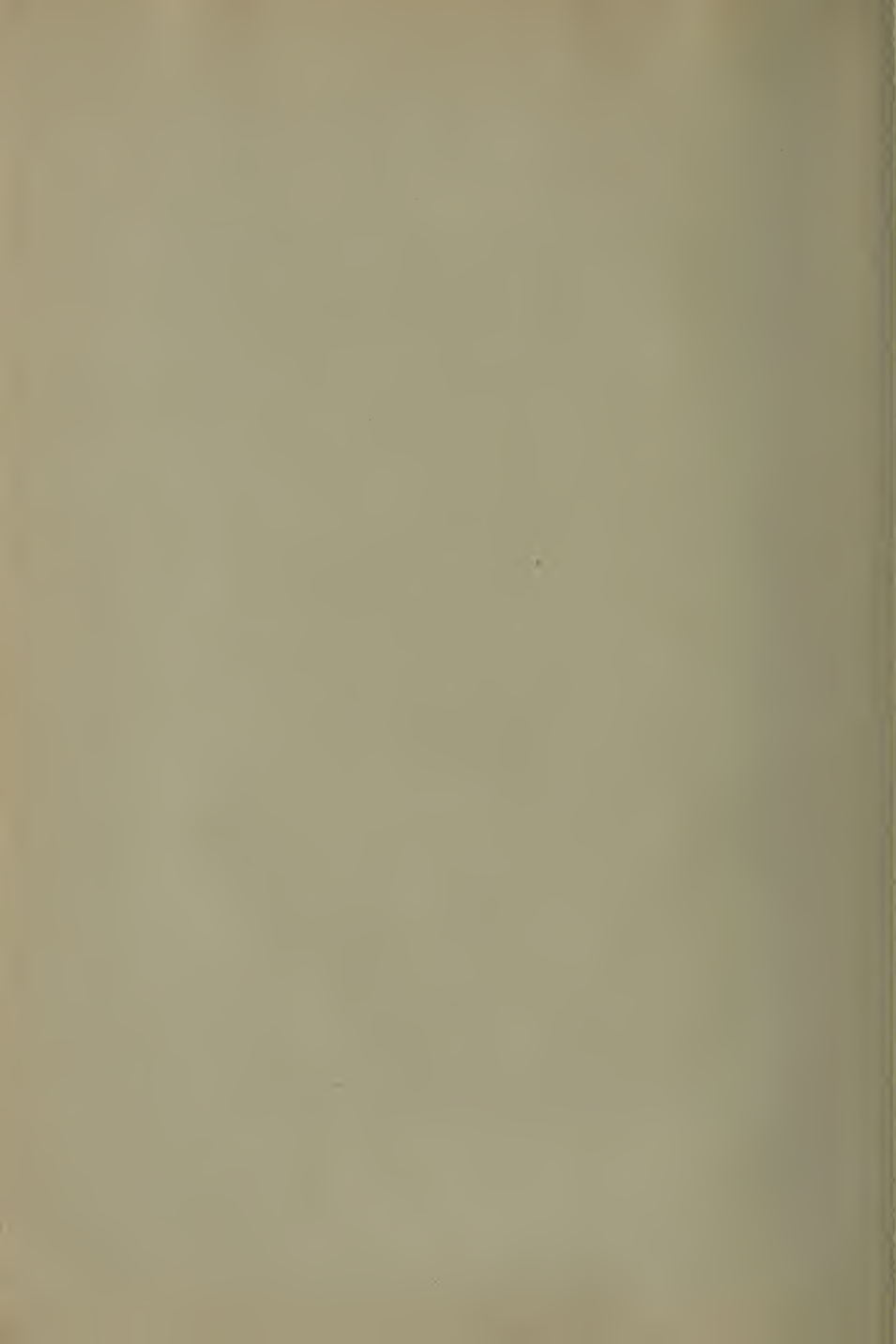
done by ourselves with the aid of Japanese helpers and friends. Some of the testimonies are those of our converts at our Gospel Mission Hall.

If, in sending forth this small collection of "Miracles of Grace," it may be the means, in God's hands, of stirring up a few of His people as to their great responsibility and opportunities in helping to send forth the Gospel "into all the world," we shall feel amply repaid. We therefore send it forth in His name.

MR. AND MRS. F. L. SMELSER.



Class of Sunday-school Children



WHAT A TESTAMENT FOUND IN THE WATER DID.

In the year 1854 a fleet of English warships entered the harbor of Nagasaki. This was before any treaty with England, and such an event created great excitement. A large force of troops was detailed to watch the vessels and prevent any trade or intercourse with the people. The commander-in-chief was named Wakasa Murata, and he was accustomed to go out in a boat to see that all was right and that no secret communication was attempted.

BREAD ON THE WATERS.

On one of these excursions he discovered in the water a small pocket Testament, which was quite unlike any book he had ever seen, and he was very anxious to know its contents. After considerable inquiry, he learned from some Dutch interpreter that it told about God and Jesus Christ. This only increased his curiosity to understand it all; and, having heard that there was a translation in China, he sent to Shanghai and procured a copy. Having returned to his home

at Saga, he began the study of the Testament, and induced four others to join him. One of these was a brother named Ayabe, and another a relative named Motono.

AYABE.

In the autumn of 1862 Ayabe came to Nagasaki for further instruction, and was taught by the Rev. Dr. Verbeck. During the following spring this man came one night to Dr. Verbeck and warned him of danger to himself and family if they did not leave at once. It is probable that this caution saved their lives, as they fled to China and remained there until the serious troubles which followed were ended.

MOTONO.

When Dr. Verbeck returned, he found that Ayabe had received some Government appointment which removed him from Nagasaki, and it seemed that all his labors and prayers were to be in vain. But, not long after, Mr. Murata sent Motono (who had learned to read English) with instructions to read over and get explanations of such portions of the Scriptures as they could not understand; and also to procure any books that would be helpful to them in their studies of the Word of God. In this manner the Bible class was carried on for nearly three years

—the faithful messenger often making the two days' journey to Nagasaki and returning in due time with the desired knowledge.

“AFTER MANY DAYS.”

On May 14, 1866, a messenger came to Dr. Verbeck and announced that some high officials from the Province of Hizen had arrived, and desired him to appoint a day and hour for an interview. To his great joy and surprise, these men proved to be Mr. Murata with his brother Motono.

At the appointed time Mr. Murata and his train appeared. He was then one of the ministers of state, or governors of the province. In appearance he was tall and dignified, with a most pleasing expression. He said to Dr. Verbeck, “I have long known you in my mind, and desired to converse with you; and I am very happy that, in God's providence, I am at last permitted to enjoy this privilege.” Two of his sons were with him.

These men had evidently received the word with all readiness of mind, and now sought only for some additional light in reference to Christian character and customs. In the course of their conversation Mr. Murata said: “Sir, I cannot tell you my feelings when for the first time I read the account of the character and

work of Jesus Christ. I had never seen, heard of, or imagined such a person. I was filled with admiration, overwhelmed with emotion, and taken captive by the record of his nature and life." He showed great familiarity with the Bible, made several pertinent quotations, and was prepared to believe all that Jesus said, and to do whatever He required.

"WHAT DOTH HINDER ME?"

After a long conversation on the power and love of Christ, Dr. Verbeck was taken quite by surprise by the request from Mr. Murata that he and his brother should be baptized. It was well known that such an act would be attended with great peril, as the law at that time strictly prohibited the Christian religion. Motono also wished for baptism. Dr. Verbeck warned them not to entertain any superstitious notions in regard to the efficacy and importance of baptism, and told them of the sacred obligations of those who received it. After explaining the form, they were asked to decide as in the presence of God. Without hesitation, the request was repeated, with the simple provision that it should not be made public, as it would not only endanger their own lives, but their families also. Further examination showed that their experience had been thorough. They felt their sins to be great, and

realized the need of a Savior. Recognizing the insufficiency of all other systems, they joyfully received Christ as their hope for time and for eternity.

The following Sabbath evening was appointed for the ceremony, and at the appointed hour the three men appeared. Their retainers were dismissed with orders to return in an hour. The shutters were closed, and, after some words of exhortation, they were baptized and partook of the sacrament. "Now," said Mr. Murata, "I have that which I have long been heartily wishing for." He then told the story of the book found twelve years before in the harbor of Nagasaki, and all that it had led to.

Mr. Murata returned home (like the eunuch who had met Philip) rejoicing in the love of God and the presence of the Holy Spirit. Dr. Verbeck removed to Tokyo, and the account sent to America was carefully preserved and for a long time was known to but a few.

UNLOOKED-FOR VISITORS.

In April, 1880, the Rev. Mr. Booth, of Nagasaki, was surprised one Sabbath morning to see in his audience two strangers: a lady of evident rank and her attendant. They sat in front, and not only gave the most strict attention, but often during the service would wipe the tears from

their eyes. At the close they introduced themselves, the one as the daughter of Mr. Murata, and the other as her former nurse. They were anxious to have an interview at once, but were requested to wait until the next day.

Early the next morning they appeared and told how faithfully they had been taught about the true God and Jesus Christ the Savior. They had learned the Lord's Prayer and a few portions of Scripture, which Mr. Murata had written out in simple characters for their special use. Mr. Murata had died eight years before, with a firm hope of eternal life through the Redeemer. The daughter had married and was now living with her family in Nagasaki. Since the removal of Dr. Verbeck, she knew of no Christian or missionary to whom she could go for sympathy and instruction. Her husband was soon to remove to Osaka, and she did not wish to leave until she had received baptism; so she went to Saga for her old friend and nurse, and together they set out to find a missionary.

At first they discovered a Catholic priest, who gave them a prayer-book; but upon examining it they decided that this must be a different kind of teaching from that which they had before received. They did not dare to make inquiries on the streets, as they would be suspected of being Christians, and would only be

treated with insults. After wandering about for some days, they chanced to find a store where Scriptures of the American Bible Society were kept for sale. They saw on the covers some familiar characters, and so they went in and began to examine the books. On opening the Gospel of Matthew they saw the Sermon on the Mount, and recognizing it as the same they had already learned, their joy was unbounded. They purchased a full supply of Scriptures at once, and talked with the bookseller until midnight. This was on Saturday, and it was the next day they appeared at the service. Now they both desired baptism at once.

Mr. Booth asked why they were so desirous of receiving this rite. They replied, "Whosoever believeth and is baptized, shall be saved." And when he said, "How can I know that you are true believers?" the young woman replied, "It has been my custom for years to go into my husband's storehouse every day for private meditation and prayer to God, and the Father of Jesus Christ." To the question, "How do you know this salvation is for you?" they replied, "It is written, 'Whosoever will, let him take the water of life freely.'" With tearful eyes they begged that they might not be denied the sacred ordinance.

REJOICING IN GOD.

A time was fixed for the ceremony, and the intervening days were spent in careful Christian instruction. At the appointed time the lady was accompanied by her husband, who listened with close attention to all the service, and at its close expressed a desire to know more of Christianity. "We can never," said Mr. Booth, "forget the expression of peaceful joy which shone in the faces of the two women as they went away. When I met them afterward they would talk of nothing but Christianity, and seemed to be very happy to be called Christians."

FRUITFUL IN GOOD WORKS.

The nurse returned to her old home in Saga and resumed her work of teaching a small school of girls. She soon organized a class of women for the study of the Bible, and after a time began a Sabbath-school with the members of the Bible class as teachers. There is now a considerable number of professing Christians in that town, and many of them have been brought to Christ through her efforts. Although she has gone to her reward in heaven, the work has not ceased. Among the believers is a son of Mr. Murata. A request has been sent to Nagasaki for a regular preacher, a church formed,



Wakasa Murata.



and this is to-day one of the bright spots in Kiushiu.

“AND THY HOUSE.”

The daughter of Murata (Mrs. Kumashiro) went with her husband and family to Osaka, where she soon became one of the leaders in Christian activity and benevolence. Her distinguished rank and earnest devotion gave her great influence. When her husband returned from a trip to some island, and reported that he had there found a people who were without any religion, she went to the pastor and begged that some one would go and teach them, and offered to pay half the salary and expenses herself. She has since removed to Tokyo, and after attending the training school for Christian women, has devoted herself to work for the salvation of those around her. Her husband has been led to Christ by her example and the study of God's Word, and is a deacon in the Sukiabashi church. Like his wife, he is active and interested in everything that tends to the spread of God's kingdom. A daughter has made a profession of religion and is the wife of a telegraph operator in northern Japan.

AYABE, AGAIN.

About fifteen years ago, Dr. Verbeck was

acting as an interpreter at a meeting in Tokyo, and at the close a man stepped forward and said to him, "I am Ayabe, the brother of Mr. Murata. Since my baptism I have been in the army, and also employed in surveying. During all these years I have always carried the Bible with me, and have been accustomed to read it daily."

Ayabe called at the Bible House and confirmed the above narrative. He was then living in Tokyo, and was for some time employed as a local preacher of the Methodist Church. Thus he has also become an active and useful worker in the extension of Christ's kingdom in Japan.

The Rev. Dr. Gordon, of Kyoto, reports that a grandson of Mr. Murata was for a while a student in the Christian school (the Doshisha) at that place, and presented to the institution a fine English Bible which Mr. Murata was constrained to place in the care of a friend in order to avoid suspicion from the authorities, and which was in that friend's care until very recently.

—*Rev. H. Loomis.*

THE WONDERFUL POWER OF THE BIBLE.

A retainer of Tokugawa, Tsuda by name, who had an annual income of twenty-five hundred *koku** of rice, had a son called Asashiro Muramatsu, born of a concubine. After the Meiji Revolution, Tsuda went to Chiba, taking his wife, his eldest son and his youngest daughter with him. But young Asashiro's own mother took her boy to Yoshida Mura, Haibara Gori, in the province of Totomi.

It was not easy for the mother to support herself and her son by the work of her own hands, and so the two were taken into an uncle's house and supported. But this uncle was a fisherman and paid no attention to his young nephew's education, and the boy was thus exposed to all sorts of wild allurements and temptations.

Finally, when he was seventeen years old he stole forty-eight *yen* from a man called Kishibata, of the same village, and was imprisoned for a hundred days. This punishment awoke his conscience from its slumber and he repented of his wrong-doings.

But the influence of bad associations in the prison was stronger than his desire to reform. He did not succeed in ridding himself entirely

*A *koku* is a measure equal to a little over 5 bushels.
—Eds.

of his evil habits, and, getting into company with a noted rascal of the place named Takoichi, he wandered about for a while indulging in sundry robberies.

By and by he changed the character of his occupation and became a pickpocket. The railway from Hiroshima to Aomori was his accustomed sphere of operations. He was noted among his friends for his fine mode of dressing. But he was often arrested, and was imprisoned ten times.

In March of 1895 he was sentenced to a confinement of six months in the prison of Hyogo Ken. There he occupied the same cell with a man who one day wrote to his home asking for certain documents or letters.

But the wife of this man, mistaking his meaning, thought he wanted a book, and as she knew that her husband could read only such books as had the *kana* (Japanese letters) printed alongside of the Chinese characters, she went to a second-hand book-store, and out of the pile of books offered for sale she picked out a Bible, thinking that that would suit her husband well, as it had the *kana*. Thus the wife sent the Book to her husband without herself knowing what it was, or anything about it.

The man was surprised and disappointed to receive a book instead of what he had asked

for. He showed it to the pickpocket, Asashiro, asking if he knew what book it was. Asashiro, after examining the book closely, said that it was a Christian book. When the man heard this, he threw the book away with disgust, never to touch it again.

But Asashiro picked up the book and commenced reading it in order to pass away the time. When he read the thirteenth verse of the ninth chapter of the Gospel according to St. Matthew, "For I am not come to call the righteous, but sinners, to repentance," he was struck with a new and bright thought. The hope that even such a great sinner as he might become a true man took stronger and stronger possession of his heart, till finally he bought a copy of the Bible for himself and began to study it.

Fortunately there was a man named Mataki in the prison who knew something about Christianity and also knew of Mr. Kamekichi Watanabe who was converted in the same prison some years before, and who was then working in the Okayama Orphan Asylum. This man encouraged Asashiro very much, telling him to call on Mr. Watanabe after he got released.

Well, he was released at last, on the sixteenth of September. His old friends importuned him to join their number again, but he did his best to get away from them; and while

he was staying at the house of an acquaintance, he went on the 6th of October to Tamon Church to hear Christian preaching. There, when the meeting was over, he received a copy of the magazine called *Koyekko*.

While he was reading this magazine at his home, he saw a notice to the effect that Rev. Osada would receive inquirers and answer their questions on Mondays. Soon the desire to see the pastor, to repent of his sins and to ask advice about his future life sprang up in his breast. Repeatedly he made the attempt to call on the pastor, but hesitated. Finally, after a great struggle in his heart, he followed his determination. He saw Rev. Osada and with tears expressed his desire to become a true man.

The pastor was exceedingly glad of his conversion, and, telling him about Mr. Watanabe at Okayama Orphan Asylum, advised him to go there too, for he would find himself useful there as he knew about silk-weaving. At first Muramatsu hesitated, but finally decided to.

In the evening of that day he sailed for Okayama in a boat. There he saw Messrs. Ishii and Watanabe, and, after making arrangements about his coming, he returned to Kobe, where he made application to the police station for permission to remove his place of residence to the Okayama Orphan Asylum. While waiting for this

permission, he called on the pastor and other Christians and attended Bible classes and other meetings in order to escape from the temptations that surrounded him.

Finally Mr. Muramatsu went to Okayama and was for a time an assistant in the orphanage there. Since then he has been thoroughly interested in the study of God's Word and an active worker for Christ in various places.

—*Rev. H. Loomis.*

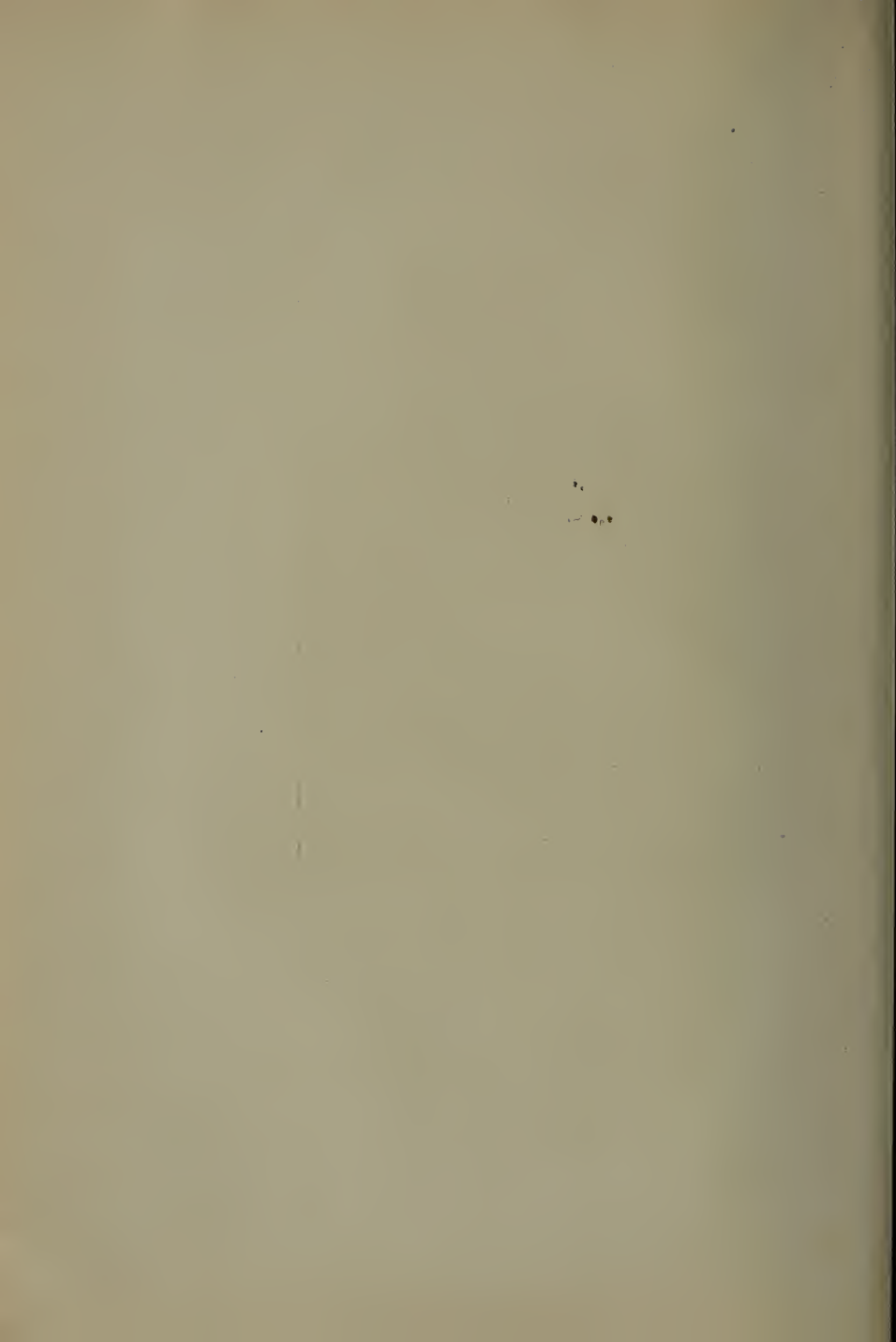
A BUDDHIST PRIEST.

Gikai Watanabe was a priest who had lived in a temple until twenty-five years of age. He studied their books and teachings on abnegation and thought he would eventually become a Buddha. He became a devotee of the most fanatical sect to be found in Japan and went through some of the most horrible self-tortures and incantations imaginable. At one time he went to a sacred water-fall, and, staying there twenty-one days, fasted and bathed in its waters. As he had taken no food all this time, he was at the point of death, and in this condition was found by the police and put under a physician's care. Thus he gradually recovered. At other times he would torture his body by placing burning candles on his arms until the flesh was burned to the bone, and by putting burning oil in the palms of his hands and standing in burning oil until his hands and feet were horribly burned. In other ways these tortures were continued until his limbs became crippled for life.

Watanabe's followers became numerous, as they thought he was a holy man, and they would



Watanobe San, Converted Priest.



pray to him as a god, even praying to the long flag or streamer that he had made for himself, as it was carried through the streets, that they might have virtue and healing physically. Watanabe received much money for praying for the people, and was thus enabled to support himself.

But all this could not give him peace at heart; instead, the burden of sin became heavier and heavier. At last, in his extremity and soul-hunger, he sought out an old missionary, Rev. J. H. Ballagh, one of the pioneer missionaries, and asked to be taught about Christianity. After giving him some instruction in the Bible, Mr. Ballagh referred him to our early morning Bible class. He came one morning, and at the close of the Bible lesson he was asked to remain and have a talk with us, which he very willingly did. It was then that he gave himself to God and became a Christian. After he had prayed and confessed Jesus as his Savior, he arose, and, putting his weak, withered hand over his heart, said that he had peace there that he had never before known. He then told us that he had an appointment that morning to go to a temple to torture himself and pray for a sick person, for which he was to receive six and a half *yen* (\$3.25), but he left word that he would rather go instead to our Bible class, which choice he was very glad he had taken.

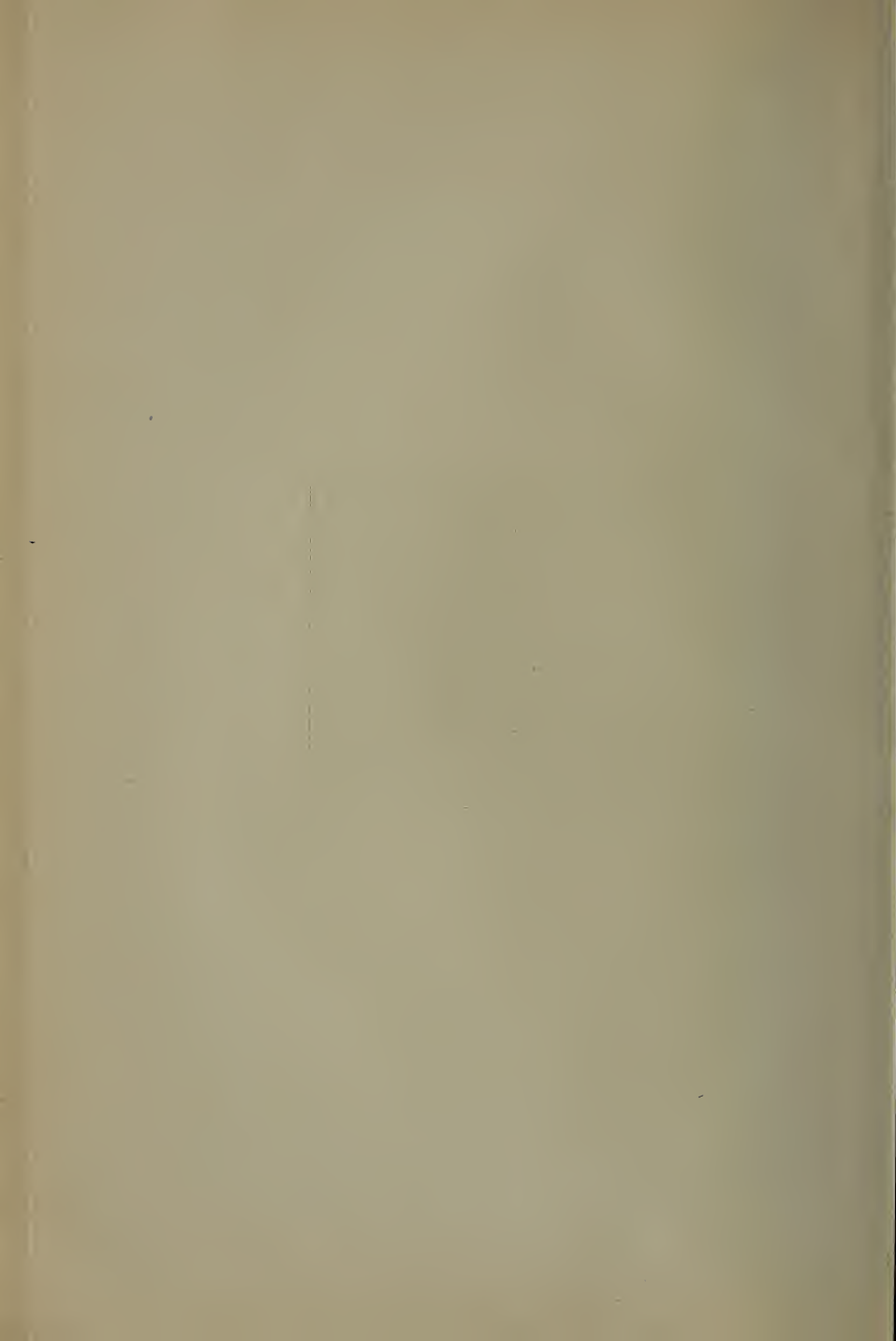
After this Watanabe was much tempted to return to his idol-worship, as it was his only means of support. He had never known what it was to do any kind of work, but now, since he became a Christian, he was determined to do his best, and went to work with great earnestness. He finally secured a colporteurage in the Bible Society, in which work he remained for some time.

Watanabe has proven a faithful Christian for the last seven years. He started a little orphanage about sixty miles from Yokohama, where he is now engaged in that work. His entire support comes from a friend in America.

As we see men of all classes and conditions redeemed through the blood of our Savior and set to work for souls, we must acknowledge that it does pay to carry the Gospel to those in darkness. All men and even children may have a part in spreading the Light of the Gospel of Christ.



A High Priest.



KOIZUMI SAN.

S. Koizumi was a rough, violent young man. He learned to be immoral from a youth. He attended high school, but, because of his drinking, frequenting the bad quarters and making trouble in school, he was disliked by both teachers and students. He was given much to dissipation and squandered heaps of money.

Once, after spending 70 *yen* (\$35) in one night, his parents and relatives became angry and reproved him sharply. They also threatened to disinherit him unless he reformed. This he tried hard to do, but found himself helpless—with no power whatever to give up his life of drunkenness and immorality. This being the case, he was at last disowned and cast off by his parents. Regardless of this, he continued to squander money and went lower and lower into sin. He soon had squandered 4,000 *yen* (\$2,000). His uncle declared it was better to throw money into the water than to give it to this nephew. His friend said if Koizumi San should change his sinful life, then a cooked fish would swim (meaning an impossibility).

At times he felt convicted, dissatisfied and

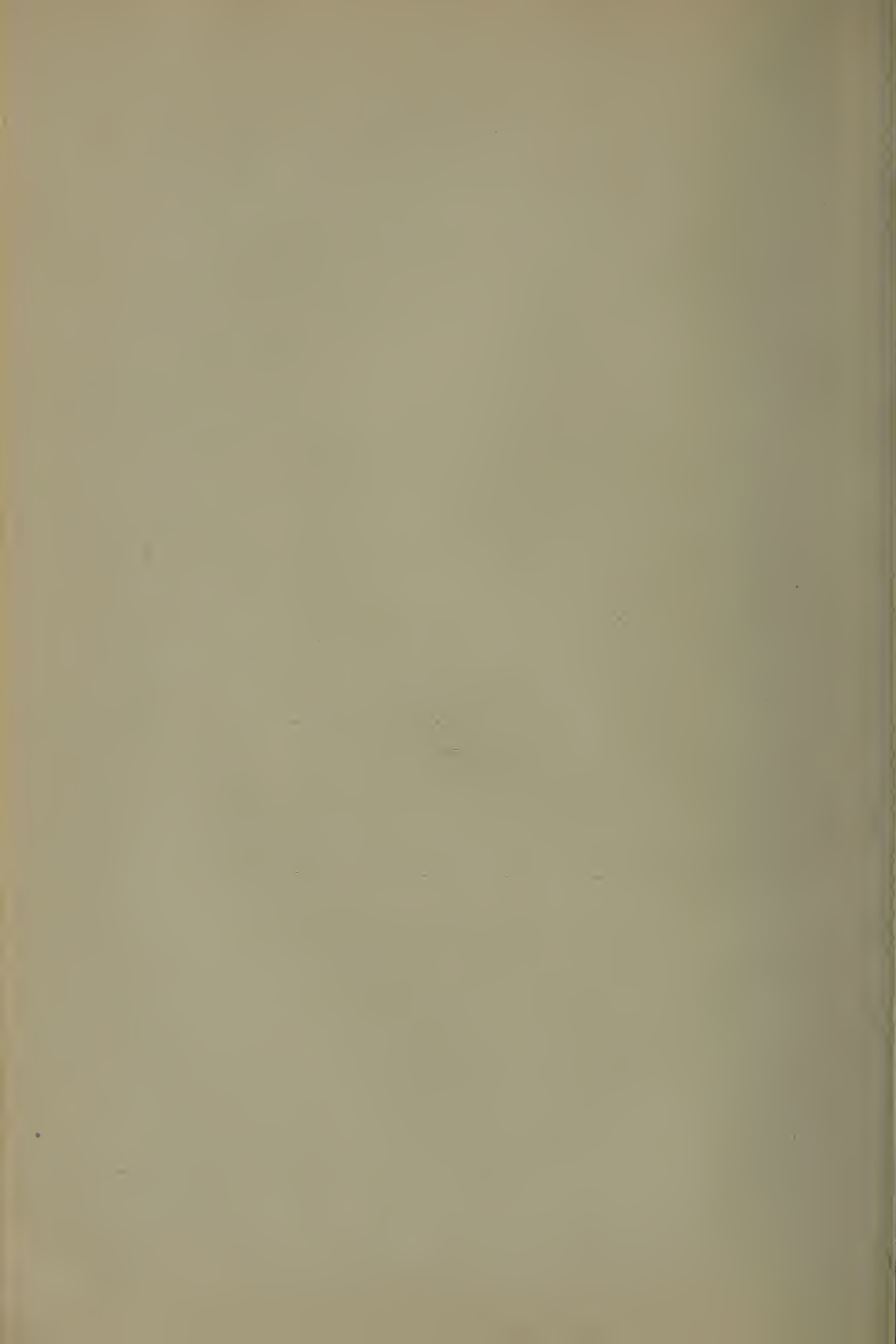
extremely sorrowful, and tried to become a moral man, but could not do so. Seeking peace and deliverance, he studied books of Confucius, but failed to receive help. Once he became a Buddhist and, staying at a temple, fasted and prayed for heart-peace and power to give up his evil habits. Failing again to receive help, he continued his life of dissipation and drunkenness and lived in continual misery.

On New Year's evening of 1904 he had been drinking, but it brought him no peace of heart nor satisfaction. Passing along a certain street in Tokyo, he heard music, and out of curiosity he went in and found it to be a Gospel Mission. Here he heard the Gospel preached as well as testimonies given of God's saving power. After the meeting had finished, he remained and gave his heart to God. He at last found deliverance from drink and immorality through faith in Jesus Christ. Sorrow and dissatisfaction vanished, and love, joy and peace filled his heart. He became an entirely changed man—kind and gentle to every one.

Six months after his conversion he felt called to preach the Gospel to others, and later entered a Bible School for training. At present he is preaching the Word and working for souls. He often says: "Praise God for saving even me, the chief of sinners, who was forsaken by my family, relations and friends."



Takasaburo Yoshimasu.
(As he was.)



LIGHT IN DARKNESS.

Among the many sad results of the war between Russia and Japan, there is one of special interest. It is a comfort, however, to know that, with the help of God, what may seem a hopeless disaster may prove to be a great blessing.

The story of one of the soldiers is given by Mrs. McCauley thus:

“I married a beautiful young woman just a month before being ordered to the front, and life looked very bright to me. It was a star of hope. But when I fell crushed by a shell, how I longed for death! Must I go back with a face so disfigured that my wife would look on me with horror and I could never see her face again, or any of those whom I loved? The torture of mind was worse than the excruciating agony I endured from physical pain.

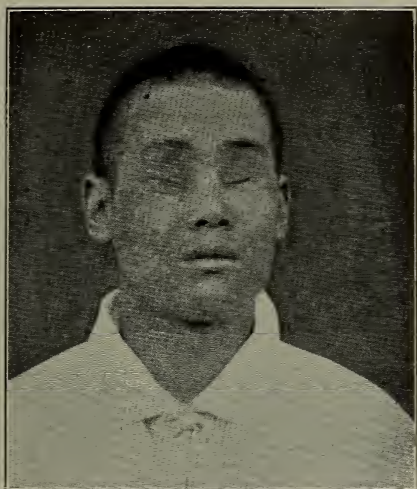
“When it seemed I must live, I in my mind planned to take my own life. Why not? It was honorable not to be a burden to my beloved ones, and I could never see the little son that was born in February. But when your missionaries came to the hospital and sang even the

first hymn, I began to see with my soul; and when you prayed, I began to pray; and light came in little by little. You gave me a Bible, but I was dependent on someone else to read to me. But even in this I saw a way to reach others, and the thought of suicide left me.

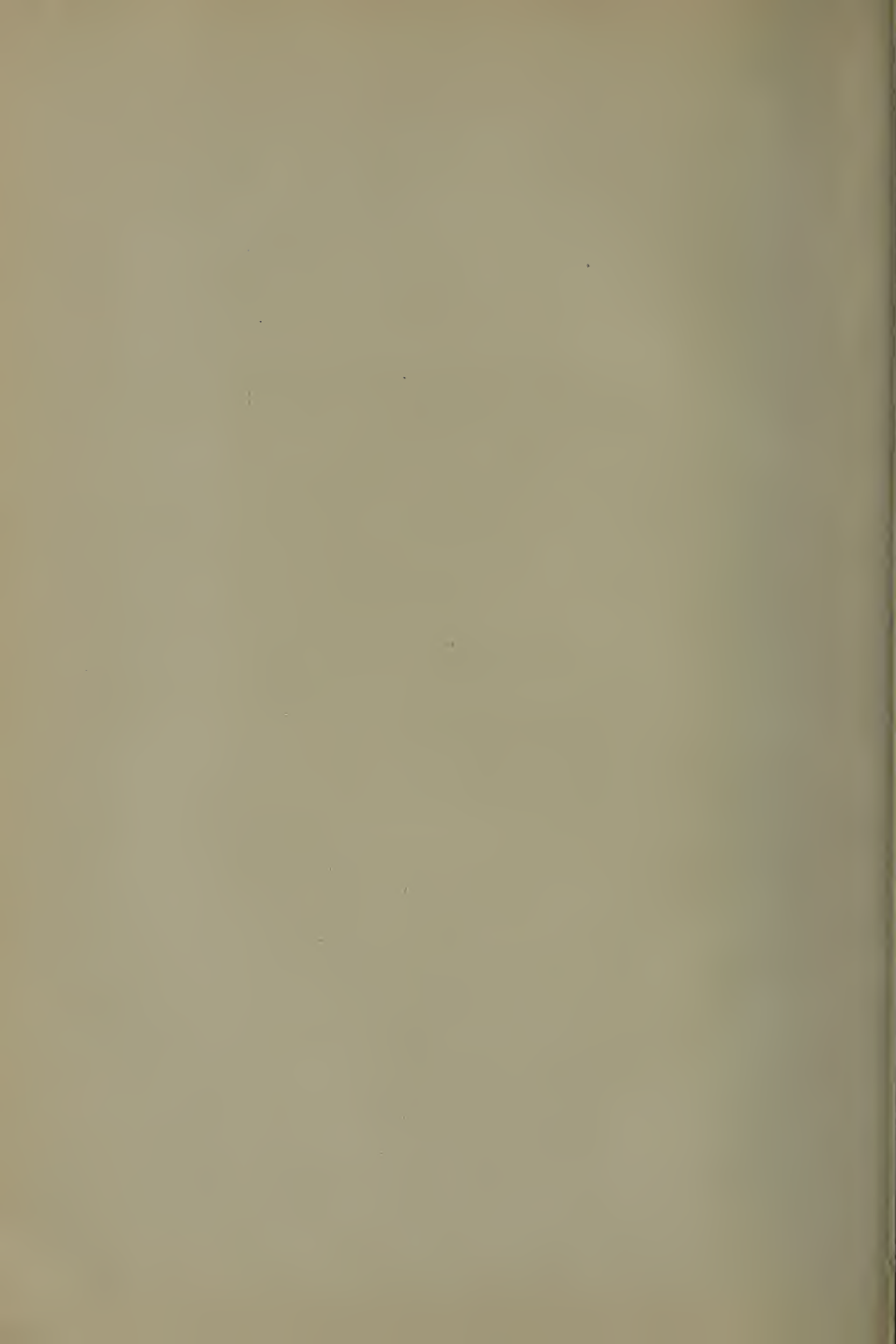
"Then a day came when you brought me a Bible with raised characters that I could feel. It was the Gospel of John, and in a week I had learned the characters, read six chapters and could find my place. My comrades, who pitied me so much, would come to hear me read, and it seemed to them almost a miracle. Then you brought me the blind man's tablet, so that now I can write. Why, I can hardly take time to sleep, it is so fascinating; and my first letter will be to you, Miss Wirick, who has with Mr. Kami been my savior. [Miss Wirick and Mr. Kami went to the blind school and learned the Braille system in order to teach this man.] I have written two or three letters, but they had some mistakes, and I want you to have a perfect letter. Yes, I have now light in the darkness.'

"He is one of the happiest of men."

The following is a copy of a letter written in point character, after his discharge from the hospital and return to his home:



Takasaburo Yoshimasu.
(As he now is.)



"URAMACHI AWAJI, July 6, 1905.

"Rev. H. Loomis:

"While in the Toyama Hospital, I was told much about God, and I was also given by you copies of the Gospels of John and Mark in raised characters for the blind.

"By means of verbal teaching and reading of the Gospels, I have come to believe in the unlimited love of God and obtained peace of mind. I thank God for all this very much; and you also who led me to this happiness.

"TAKASABURO YOSHIMASU."

Copy of another letter addressed to the men who had lost their sight while fighting for their country:

"I was ushered into the world of darkness, like yourselves, in the siege of Port Arthur, and was at the Toyama Hospital up to the 8th of June.

"I am greatly rejoiced that you are reading the Word of God, or the Bible. Indeed, the love of God is fathomless. He has given us His only begotten Son, the Lord Jesus Christ, in order to save us from our sins. Can you conceive of a greater love than this? Though we are full of sins and uncleanness, Jesus Christ, our Lord, has promised to forgive and cleanse us by His sufferings and His blood that has been shed on

the Cross, if we only repent of our sins and entrust ourselves to Him.

"It is indeed very sad for us that we have become blind, but you must not be discouraged, nor injure your health by brooding over your misfortune. We have lost our eyes of the flesh, indeed, but have been more than recompensed by being given the eyes of faith, which enable us to see the true God, who has power to cleanse us from all sins and uncleanness. We ought to rejoice that, by sacrificing a part of the body, we have obtained this great salvation.

"I exhort you that, like myself, you believe in Jesus Christ, and, through Him, ask God for the salvation of your souls. Then you will have comfort and rejoicing. There was a time when I was so much discouraged, and in such agony of mind that I was led to think that there was nothing but death that could save me from this suffering. But, of late, by the blessing of God, I have obtained true joy and peace of heart, and am now getting on very happily.

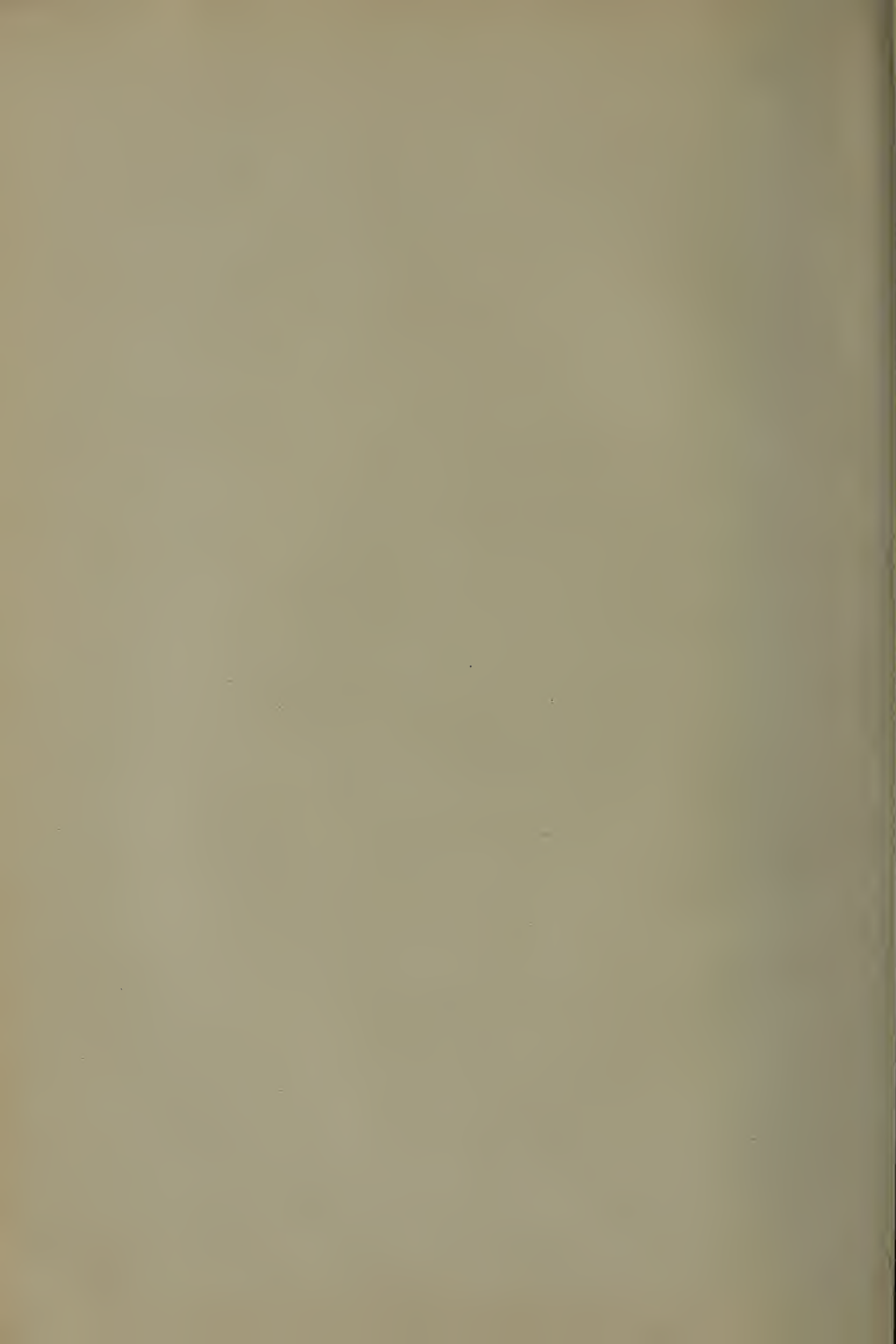
"Hoping that you will be able to leave the hospital in a short time,

"TAKASABURO YOSHIMASU."

—*Rev. H. Loomis.*



Miya San.



MIYA SAN.

"My condition was that of one running in dense darkness without a ray of light. I would pull a *jinrikisha* in which some one was riding, and I was proud and thought I knew the way, but did not. Being ignorant of the dangerous road and pitfalls before me, I proudly went on in the darkness without a light, like a foolish person. At last I fell into an awful swamp. Being shocked at the fall, I now regretted my deplorable condition of being without a light. Looking up, I cried to heaven for help and was shown a wonderful light—the light of the Gospel. This helped me out of the mire and also to retrace my steps and start me on a new way—the way of righteousness. This way was one of great hope and peace. All about is darkness, but this light penetrates through it and enables me to run on my way in peace and safety. Now I am not simply traveling this way myself, but am taking others along by exhorting and influencing my friends and others to go with me.

"I was born in Horinouchi, a village of about

600 houses, in the Province of Niigata. My father was a merchant who dealt in cotton crepe. He was quite well-to-do, but not wealthy, and a very zealous believer in Buddhism. He did not drink and was an honest, hard-working man. He had three boys and one girl. I was the third child—the *jinrikisha*-puller.

“In 1880 a public school was started in our village and I entered at the age of seven. With good grades, I finished this school in 1886. At that time I had great hopes of becoming one of the most famous merchants of Japan some day. Hearing from a friend about Tokyo with its splendor and wealthy merchants, such as Messrs. Iwasaki, Mitsui, etc., I felt envious of these merchants and wished to go to Tokyo and make my fortune. My father was going to put me in a temple and make a Buddhist priest of me, but I told him I wished to become a merchant. He at last consented and sent me to help and learn to be a merchant under Mr. R. Ito, of our village. After being with him for two years, I secretly ran away to Tokyo. I went over the city sight-seeing and was surprised at the large crowds and noisy streets. I envied the owners of the large buildings. Thinking this just the place to carry out my plans, I started out to find work. While looking for something to do, I met some bad boys, who induced me to go with

them to the Yoshiwara, the bad quarter of the city. That step was the beginning of a life of dissipation, and my great hopes were all blasted. After living in Tokyo for about two years, my father became anxious about my condition and sent for me to return home.

"After returning home, I helped my father in his business. Having access to plenty of money, I continued my life of drunkenness and dissipation. I had no idea of morality and went on recklessly in sin. I was forced to marry the daughter of a well-to-do farmer in order to save her from disgrace. She was the heiress of her father's estate. Two boys were born unto us. I soon squandered all my wife's money through my sinful life.

"In 1898 I again ran away to Tokyo, leaving my wife and children in a destitute condition. My heart was so hardened that I did not think that I was doing wrong in leaving them thus.

"In Tokyo I worked at a hotel for six months. Then, after disgracing the proprietor's daughter, I escaped to Yokohama and continued in my sins. My means being very limited, I soon squandered what I had, and finding myself so poor, I became a *jinrikisha*-puller to make a living.

"I first worked as *jinrikisha*-puller in Ashi-

biki Street, and here learned the sins common to these men, cheating, gambling, etc. I gambled everything away until at one time I had only one garment left. When I would win and get some money, I always squandered it in vice. When drunk, I was often unkind and cruel to those who were good to me. At last I hired out to a brothel-keeper as *jūrikisha*-puller and continued my drinking worse than ever.

"I found it took so much Japanese *sake* (rice beer) to affect me that I wished for something stronger. On July 11, 1906, I drank alcohol. This made me wild and I went up and down the street fighting the people I met and crying out with a loud voice. At last a crowd of people gathered around and beat me till I was much bruised, helpless, and unconscious. That night the police took care of me. The next morning when I came to myself the suffering and agony was so great that I resolved never to drink again. However, I was powerless to help myself, and when my wounds were again well I began to drink again; but, fearing the results, I did not give myself wholly over to drunkenness as before. My sins and dissipation brought on diseases, from which I suffered very much.

"On the night of August 1, 1906, I went to Issezaki (Theatre) Street on business, and, as I was returning, I came to the Gospel Mission

and thought I would just step in to see what was going on. The preacher was preaching very earnestly about salvation from sin. Everything seemed to fit me as if said especially for me. How surprised I was to find there had been such a place on this street in the middle of the city all the time, of which I had been heretofore ignorant—a place where people are taught without price the blessed way of salvation, the way of a clean life and a happy home, etc. How I regretted not having heard of this way before! I praise God and always shall that He, such a God of love, heard even my prayer when I confessed my sins and surrendered myself to Him. He gave me this wonderful light that shone into my heart and life of blackest darkness. My sins were all blotted out and I entered into a new way of righteousness.

“Through the precious redemption of Christ I was delivered and made free from the power of sin, with a hope for the future, and set running on this new way of peace. Then, through this light, I could realize the dreadful road in which I had been traveling and trembled for fear of turning my face backward. One who is living in darkness cannot see the danger that lies before them, but when the light begins to come, the swamps and dangerous places are visible. I now have received eternal life. The

jinrikisha-puller who was running without a light died and was raised to a new life in Christ Jesus and is now running safely in the way of righteousness with the new light."

TAMADO SAN'S TESTIMONY.

"I am working at the planning-room of the Kawasaki Dock Company, Kobe. Once, when passing the Minatogawa Bank, I saw a crowd of people at an open-air meeting, which was being held by the workers and Christians from the Kobe Mission Hall, and I was led to stop and listen to the preacher, whom I afterwards found was the Rev. Mr. Mitani. The subject of his address was Luke 19:1-11. It moved me very much, and showed me that even such a vicious and degraded sinner as I was would not be forsaken, for the Lord Jesus Christ, the Savior, had nailed my unrighteousness, immorality and transgressions to His Cross. I believed He would forgive me if only I would confess my sins and believe on Him. I promised Mr. Mitani to come to the Mission Hall. On the 22d of July, 1906 (a Sunday night). I did so, and with Mr. Mitani's help, I confessed my sins, prayed for forgiveness, and believed that I was forgiven and born again. Since then, through the power of the Holy Spirit, I have been able to live a righteous life. Before my conversion

I was very quick-tempered, and had little love for others, but the Lord gave me a new spirit of love and made me mild, forbearing, and patient about everything. I had been overcome by lusts—adultery, drinking, and covetousness—but now the Lord has taken them away and helps me who had no power against them. Formerly my hopes were centered upon the riches, honors and knowledge of this world, but now I have put all these on God's altar and have no need of them, for the Lord said to me: "Thy treasure is in the heavenly kingdom." Thus the Lord purified my soul and gave me everlasting life from His loving hand, therefore I am praising Him daily with thanksgiving. The God to whom we now look up is our Lord and Savior, Jesus Christ, the great Shepherd of the lambs.

"I am now in my twenty-eighth year. The object of my life from my sixteenth year till my conversion, that is during twelve years, has been all broken down; but God has given me a new ambition these seven months, and by my own experience I know it is greatly superior to the old one. Praise God! Amen.

"January 16, 1907."

—*Japan Evangelistic Band Quarterly.*

THE RESULT OF A GOSPEL PORTION.

"I am but a boy, yet my life has been so crowded full of sorrow that I feel very old. I have not much of a recollection of home, except that father was a drunkard and went to a drunkard's grave. I was sent out to work, but my master was cruel and cross and it seemed everything I did was just the opposite of what he wanted, and, although I would do my best, yet I never succeeded in pleasing him. Night after night, as I would lie down to sleep, it would be but to weep all night; nobody loved me; all I knew was cruelty, and decided I would take my life. So one dark night in October I went down to the river, and, as I stood on the bridge and watched the clear flowing water, it looked so restful and peaceful, and I thought, 'Oh, to just be buried beneath it, what a relief it would be!' I picked up some stones and put them in my sleeve. It was late and all was dark around me, only here and there along the shores would I catch the glimmer of a light from out the homes, and I thought, 'Ah! they are happy there, but there is no hope for me.' I looked about

me, no one was near, and I plunged in. The waters were cold and I felt afraid; I struggled for awhile and went down, but came up. Some one took hold of my coat; it was a fisherman who was out with his fishing-smack, and he drew me up into it and said: 'Did you fall off the bridge?' I did not tell him, but he took me to a friend of his and changed my wet clothes. I felt that I could not return to my old master, so I looked for work and found a man who was very kind, so opposite to the old place. He trusted me and gave me good clothes, but my heart was in such unrest. I went to the temple and worshiped with all my heart, but I could get no relief. My master was an earnest worshiper, and we would go together, but still that old restlessness was in my heart. One day someone came along with a bag over his back; he stopped in front of our shop and gave me a little booklet called 'The Way to be Saved.'

"My master makes fun of me and says, 'What has happened to you?' and I tell him Jesus saved me and sing the song to him:

"Take the name of Jesus with you,
Child of sorrow and of woe.
It will joy and comfort give you;
Take it then where'er you go.'

"He keeps me victorious. This has been a glorious four months, because my heart is right and I have Jesus with me.

"Tokyo.

A CONVERT."

—*Cowman & Kilbourne.*

A MARVELOUS WORK OF GRACE.

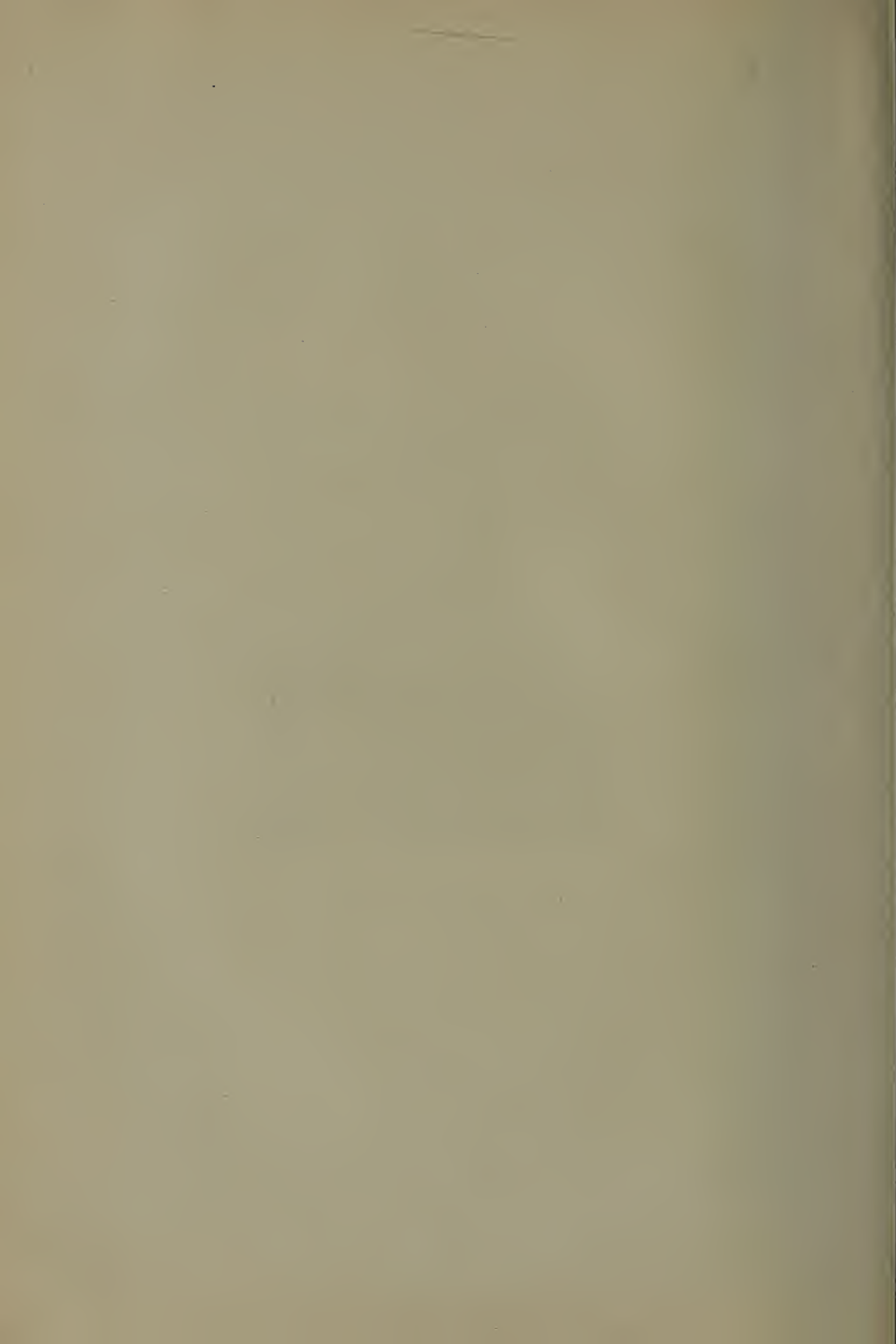
Aikawa's experience has been one of sixteen years and nine months in prison for committing eleven crimes and stealing \$100,000. His native province is Bunyo, Kyushu.

In the year 1879 Aikawa San went to Tokyo, and in the autumn of the same year he became a policeman, working at the Police Inspector's office. In March of the next year he came to Yokohama, where he was employed in the same business. He was soon promoted to the position next the police sergeant, but he was very fond of strong drink, and led a very sinful and dissipated life. He became a real slave to the liquor habit and drank several quarts of *sake* a day.

One day Mr. S——, who was working in the same office, was standing by the stove where Aikawa San was, and, taking out of his pocket a small Testament, handed it to him and asked him to read it. He asked what it was and was told it was a Bible. On hearing this, he immediately threw it into the stove, saying: "I do not believe in Jesus and have no use for his



Aikawa San.



teachings." The following day he was given another Bible by Mr. S——, and it was also thrown into the stove. The following day it was repeated. On the fourth day, when the Bible was handed to him, Mr. S—— told him he felt that something terrible would happen to him if he did not read it. This came as a surprise to him, and he was somewhat touched, as he felt that Mr. S—— meant what he said, and that the words were given in kindness to him. The precious Book was kept this time, out of respect to the giver, but with no intention whatever of reading it.

Because of excessive drinking and other evil habits, he gave up his work in Yokohama in September, 1882, and returned to his mother in Osaka. He was a policeman there for some time and then later at the village of Ikeda. In 1883 he was discharged, and, after being hired by the city office and again discharged, because of his bad habits, he returned to Tokvo, where he associated with the most vile of companions. At last he became a robber and was joined by several others. They succeeded in robbing eighteen places in and about Tokyo and Yokohama without being caught. In May, 1884, two of them were captured and Aikawa escaped to Osaka. Here he joined with other robbers and was caught; but, as no robbery could be proven

against him, he was sentenced to six months' imprisonment for fraud. He was set free on parole. At this time he thought seriously of his past life and was in such misery and under such condemnation that he decided to confess out to the police. This he did, but lied about his age, so was sentenced to prison for only seven years. The warning Mr. S—— had given him had come true. He had rejected the Bible and its teachings and now found himself shut up behind prison bars. Soon after being imprisoned he became seriously ill and was again made to think much of his past life, and for the first time had a real desire to reform and do better. One day he asked a Buddhist priest, who frequently visited the prison, to let him read some of his religious books. The priest replied angrily: "It will do no good for such a wicked man as you to read them." At this Aikawa San became furiously angry, and, tearing the priest's clothes, called him many vile names. He then took worse and had high fever. That night he had a dream in which he thought a foreigner, Mr. S——, gave him a book to read. The next day he talked his heart out to a Christian jailer by the name of Hiromichi, and told him of his desire to become a better man. The jailer, taking a Bible out of his pocket said: "It is against the rules for me to

give you anything; but anyway I risk giving you this to read, for it is just what you need." He was much impressed and surprised at the great difference between these two men—the priest and the jailer. The office of the priest was to give spiritual help and that of the jailer only temporal.

He began to read the New Testament, but stopped after reading the Sermon on the Mount. Being ignorant of the power of God, this teaching of Jesus Christ seemed too difficult for him to ever be able to follow, so he thought it was useless to continue reading it, and gave it back to the jailer, who said nothing, but silently prayed. He then listened earnestly to the teachings of Buddha, still seeking help, but finding none. One night was spent in wakefulness thinking over his past sinful life. He was reminded of the Japanese proverb, "Good medicine is always bitter," and decided to again turn to the Bible. He borrowed it of the jailer and read the four Gospels.

He says: "I found the same things written so often that it seemed very peculiar to me, so I inquired of the jailer about it, who said: 'That is the best part about it, for it shows the parts that are repeated are especially good and blessed. God's power is revealed in the Old Testament and salvation in the New Testament.'" He

bought a New Testament of his own, but could not understand it. The jailer gave him a Christian pamphlet, which was a great help to him, so he began to read his Testament with new interest.

In February, 1894, he was released on parole from the Horizaka prison, at Osaka. Although he had a desire to live a better life, the Bible was again laid aside. Having no place to go, he was at a loss to know what to do, but finally found a gambling-house to lodge in and later went to his mother (step-mother), who lived in Wakayama. He quarreled with her concerning his marriage and at last ran away to Osaka with one of the neighbor girls (now his wife). They both found work in a silk factory. He again began to drink and soon ran short of means, going lower and lower into sin. He began to rob again, but was soon caught by the police. While being detained at the police station, he escaped and hid himself, but was caught later in the dry bed of the river, and was again sent to the Osaka prison. Here he was visited by his wife, who was then in feeble health, and he was greatly touched by her tender words of reproof and exhortation. The Word of God came back to his mind, and for the first time he really repented of his sins before God and believed in Jesus Christ as his Savior. For some

time after his wife returned, he was very anxious about her condition and was quite depressed in spirit. News soon came, however, of the birth of a little son, and he was greatly rejoiced. He wished to help his wife in some way, and asked the warden for permission to send some money to her. As they had not been legally married, the request was not granted. After repeatedly being refused, he became angry and decided to take no food until his request was granted. The first few days he found it very hard, but after that it was easier. After fasting ten days, he became very weak and partly unconscious. After twelve days, his condition seemed serious. The warden was surprised at his determined will and granted his request. He was granted also the special privilege of doing nothing but study the Bible. There was such a marvelous change in his life that he was held up as an example for others. This change, as he testified, was wrought by the power of God and His Word.

In 1902, after six years, he was again freed from prison bars. Having long desired to see his wife and embrace his child for the first time, he hastened home. He says: "As I came near, I saw the house was old and almost in ruins, the wall had partly fallen in, the mats entirely worn out, and a ragged mosquito net hanging

in the room. I saw no one, but called. My wife appeared—but what a change! She was a pitiful sight—clothed in rags. I tried to comfort her. With tears she begged me not to return to my former sinful ways. My child, whom I had so long wished to embrace, would not come near me. He declared I was not his father. This was no doubt because other children had teased him about his father being in prison. It was unspeakably painful to me, and I thought I never could think of returning to my old life of sin again.”

From Nakayama he took his family to Osaka, where the Christians helped him. Knowing this help was only temporary, he did all he could to find work. At last he found a position, but as soon as they found out that he had been in prison, he was discharged. This was the case at every place he found work to do, and at times he was tempted to fall into his old sins again. However, he was wonderfully kept in the times of temptation and trial. Once they had nothing to eat for a whole day. A little rice that was left was made into soup for the child. This was indeed a sore trial; and, as he saw no way out of the trouble, he decided to take his life that night after his wife and child had gone to sleep. He wrote a note asking a friend to see after his wife and child, etc. Late that night a Christian

friend came and prayed with him and talked to him about resisting temptation and gaining the victory in times of trial. He also gave him a little money. He went out immediately and bought some rice, woke up his wife and child and had supper. The words of John 14:18, "I will not leave you orphans" (Japanese translation), were a special help to him. He took courage and felt that God would surely help if he did his best to find something to do. That day he found work for half of the day. This, with money he got from the sale of a book, enabled him to get rice to last for several days. By the help of the pastor, he got a job cutting wood and he and his wife hauled it around and sold it to the Christians. He afterwards worked for Mr. Homma, who has a home for and gives work to ex-prisoners. Mr. Homma trusted him, and after ten days gave him a responsible position, in which he had charge of other laborers.

He says: "He trusted me even with the keys of his store-house. This kind treatment so touched me that I thanked God with tears that anyone should treat me so kindly after having been such a wicked man."

Mr. Homma's consecrated life was a great help to him. He used often to read the Bible and pray with him. Although a man of high standing himself, he would spend part of his

time engraving marble with the ex-prisoners. This taught Aikawa San the important lesson that it is no disgrace for people of any rank to work with their hands, and it also gave him a desire to have some business of his own. He now has a work of the same kind himself and is caring for twenty ex-prisoners. He says: "When I think of the words of Jesus, 'I came to call sinners to repentance,' I feel as if I am leaning on His breast. The men sometimes come home drunk and kick me, but God gives me grace and patience to quiet them and exhort them to repentance. My wife works hard with me every day and helps polish the marble. The principal of a normal school called some time ago to investigate the work, and, seeing my wife at work said: 'I should think you would stop working now and take it easy.' But she replied: 'No; it is a good work and I don't dread it or think it hard at all. It is all through God's blessing that we are so happy now.' As I stood by and overheard this, I could not keep back the tears of joy as I thought of the past and then of the present. Those who are forgiven much must also rejoice much. I think I am the happiest person in all Japan."

(The Life of Aikawa San will soon be published by himself in both Japanese and English.)

KATSURA SAN'S TESTIMONY.

"As I write out my testimony, I recall with shame what a good-for-nothing wretch I have been with all my worthlessness and sin. I was brought up without any want, by kind parents, but, alas! very early I began a life of sin, and in early manhood I gave myself up to lust and fornication, although I made excuses to myself that drinking and sin was a good experience for a young man. I gradually sank lower and lower, in spite of my parents' and brother's warning and advice. I had not the least inclination to repent. I deceived my parents and caused endless anxiety to the family, thinking this awful life the most natural thing for a young man. It soon became impossible for me to stay at home any longer, so I ran away. Having got away from my parents' constraint, I was just led by the devil. I drank, gambled, committed every conceivable sin, associating with the vilest of companions, and was delighted at being able to sin so easily. My parents and whole family had given me up as hopeless, such was the awfulness of my condition. But the Lord had compassion on me

and brought me one day to the Kobe Mission Hall.

"It was on the night of the 2d of December, 1905. What a night that was for me! I was on my way to the Fukuwara (the prostitute quarter), led by the devil, as was my habit. Suddenly, as I was walking along Tamondori, I heard singing. I came to the door of the Mission Hall, and, attracted by the tune, I went in to listen. The hymn that was being sung was No. 21 in Gospel Songs. I listened to verse after verse, quite charmed with the tune, but when it came to the verse which runs thus:

'Who is the sinning one, on whom
The awful day of wrath and doom
Is all but falling even NOW?
'Tis thou, poor soul, 'tis thou, 'tis THOU!

oh! how I trembled and felt as though my heart were just pierced through. I saw all my sins rise up before me like a vision. There as I sat and listened to the sermon, my head hung down instinctively, for it seemed to me as though the preacher was aiming every word direct at me. Wholly convinced, my heart cried out, 'Thou art the sinner.'

"As I raised my head to glance round, I saw on the wall almost at my side, written in large characters, the words, 'Come unto Me, all ye that

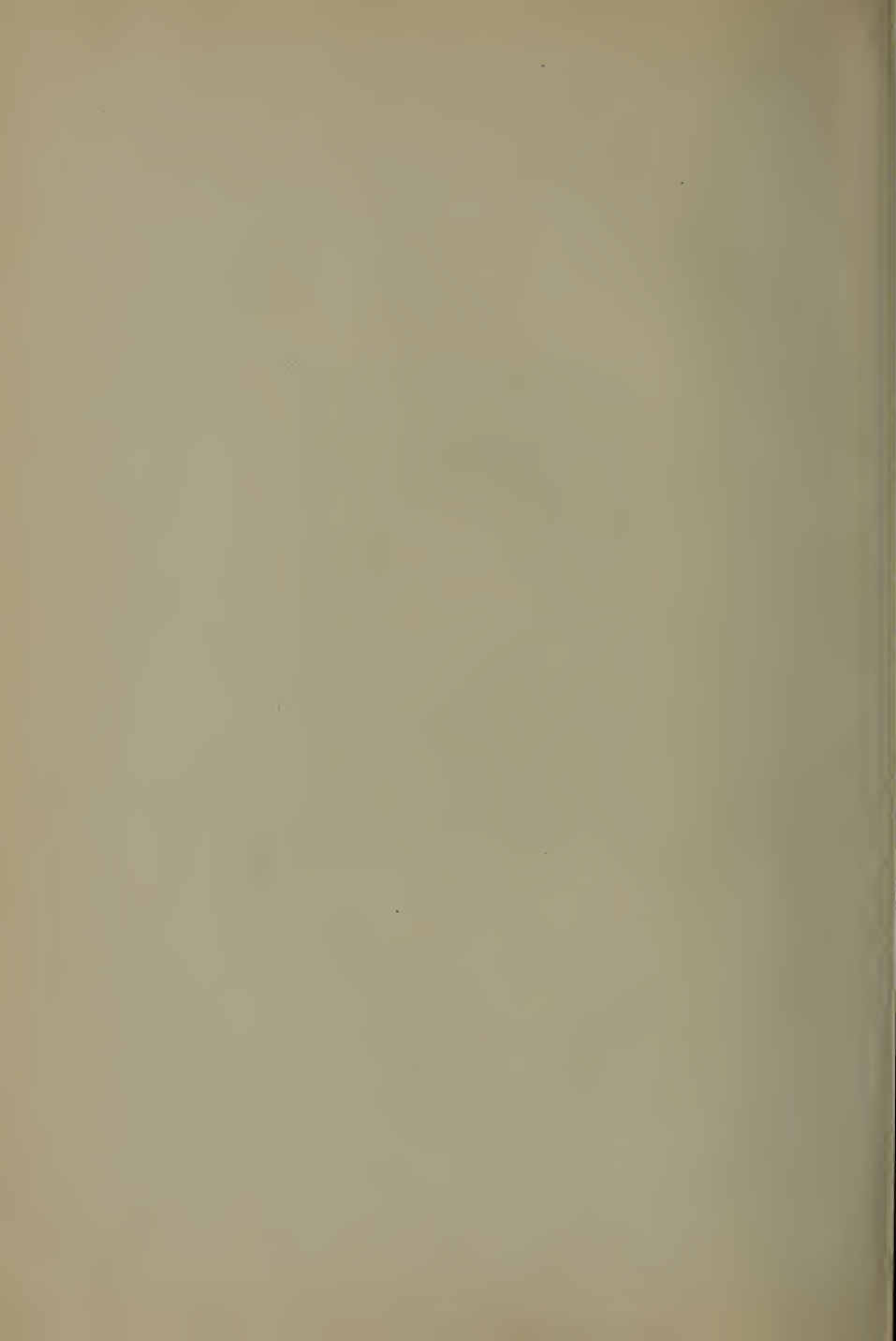
are heavy-laden, and I will give you rest.' In a moment the thought came to my heart, 'Why are you not one? Are you not weary and heavy-laden? Yea, surely it means me; I am the very one.' There and then God opened the eyes of my heart and there and then I heard the words of God. He gave me new life, new power from himself that very night. I gave up all my bad friends, for after God had saved me, I came to feel quite afraid of their company, as I thought of all the sin I had committed with them; but I have always with me the Best Friend—even Jesus—from whom I have received eternal life and everlasting joy. He has cleansed me from all sin. My life is full of pure happiness. I at once came to loathe the drink and tobacco which I had loved so much before. I was wholly converted. I had, of course, made up my mind to turn over a new leaf before this, either through the advice of friends or else through my own convictions; but it never came to anything. Hence even to myself it now seemed so strange that I could be suddenly changed and delivered from such an awful life of sin, just through another man's sermon and the verse of a hymn. But now I understand that it was not man; it was not my decision, but it was GOD that worked in me. Yes, I am saved, Hallelujah! I used to think that the only pleasure in life was to satisfy my fleshly lust, but

now my only joy is to read the Word, and hear the voice of God as He tells of His love to me. My life is full of thanksgiving and joy, and all this by the grace of God."

—*Japan Evangelistic Band Quarterly.*



"The Blind Girl."



A BLIND GIRL'S EXPERIENCE.

On the night of October 16, 1904, a blind girl, about seventeen years of age, sad and forlorn, entered the Mission and listened attentively to the Gospel story. She had attended church some before, but it was here she first prayed and gave her heart to God. The rays of the Gospel light had found its way into this darkened heart and life, making a marvelous change, and from that day hope and joy seemed to fill her soul. After this she alway came to our mission with a smile on her face, and never failed to testify to what God had done for her when an opportunity was given.

As T— San's home was one of sin and wickedness, she never knew what it was to be loved. When but a few months old, she became blind through illness, and her father, after a quarrel with her grandmother, left home. About three years later, her mother also left home and led an immoral life. This left her with an aunt and grandmother. The aunt had been married, but separated from her husband and had been living with two other men. T— San's grandmother

had also led an extremely wicked life, having spent ten years in prison for committing a horrible crime. However, she only served seven years of her sentence, as she was released, with many other prisoners, on the occasion of the marriage of the Crown Prince in 1900.

T— San had to live with and support this grandmother, who treated her very unkindly in every way she could, and often had scarcely enough food to live on. Being blind and uneducated, the girl's only means of support was administering a sort of massage or shampoo. This she learned when but a child, and worked at it very hard, regardless of the disagreeable weather at times. As her work was mostly done at night, she was greatly exposed to danger, temptation and ill health, having no protection of any kind, nor ever receiving a pleasant word from anyone to cheer her darkened life. Besides all these disadvantages, there was the blackness of the lives of those in her home. Cruelty, harshness, licentiousness, theft, and sin of every kind was all that was known in her home. It was continual scolding, grumbling and cruelty. Even after her conversion, it was difficult for her to always be kind and gentle to her home folk, as she suffered much persecution, her grandmother at times beating and even threatening to kill her if she did not give up her faith in Christ. It is

almost impossible to put into words the suffering and temptation she was brought to face; but "God's grace is sufficient," and T— San certainly proved this to be true.

One night she came to the Mission, looking very pale, but happy. On being asked in regard to herself, she replied: "I am very well and happy, thank you, but my head aches quite badly. However, it is better than it was." She then showed us where her grandmother had struck her on the head with iron fire-sticks, several days before.

In December, 1905, she gave the following testimony: "Before God saved me, I was cross and fretful, but now it is not so. I have just been sick for two weeks, but all the time I was happy and rejoicing. I thought I might die, and how grand it would have been to go and be with Jesus, but I wanted to come to the Mission and testify once more, so I prayed for God to heal me."

Some time ago she said in her testimony: "Since being saved, I am so changed and happy that even my dreams are different. The other night I thought I was here at the Mission, singing, shouting, and praising God with all my might. The next thing I knew I was awakened by my grandmother, shaking and scolding me

for singing my Jesus-songs in bed. Anyway, I was happy."

In the spring of 1906, she was ill much of the time and became very pale and weak. Poor food was no doubt one cause of this and we longed to help her, but saw no way, as food given her to eat was eaten by others. We prayed especially about it, as we felt strongly that she would not be long in this world unless some change took place soon. God answered our prayers and a kind missionary promised to take her support and also that of her grandmother, if we could get her a place where she could have good food and proper care. This was arranged, and her health began to improve immediately. She attended the blind school here and learned to read the Bible. In the summer following, we had her eyes examined and learned that an operation would likely give quite good sight. Praying over the matter, she decided to go to the Akasaka Hospital in Tokyo (a Christian institution), where they had kindly offered to take her. After the operation she recovered her sight so as to be able to read large print. This was to her like a new world, being able to see her fellow-men and the beauties of nature. Her face became much more intelligent and thoughtful. When asked what among everything impressed her most, she answered: "The great difference in people's faces.

Some have such hard, ugly and fearful faces that they make me think of Satan, and others have such good, peaceful faces. The faces of Christians are quite different from others."

We hoped the effect of this change would be a blessing to her spiritually, and in some ways it was, as she realized that all these blessings were from God; but the things of the world were naturally more impressed upon her mind and she had new temptations to meet that she never had before. For this and other reasons, her spiritual life became and remained for some little time quite cold and indifferent. However, she loved to study all day long, and would often read her raised-letter Bible while in bed at night when all others were asleep, in order to gain more learning, rather than to receive spiritual help.

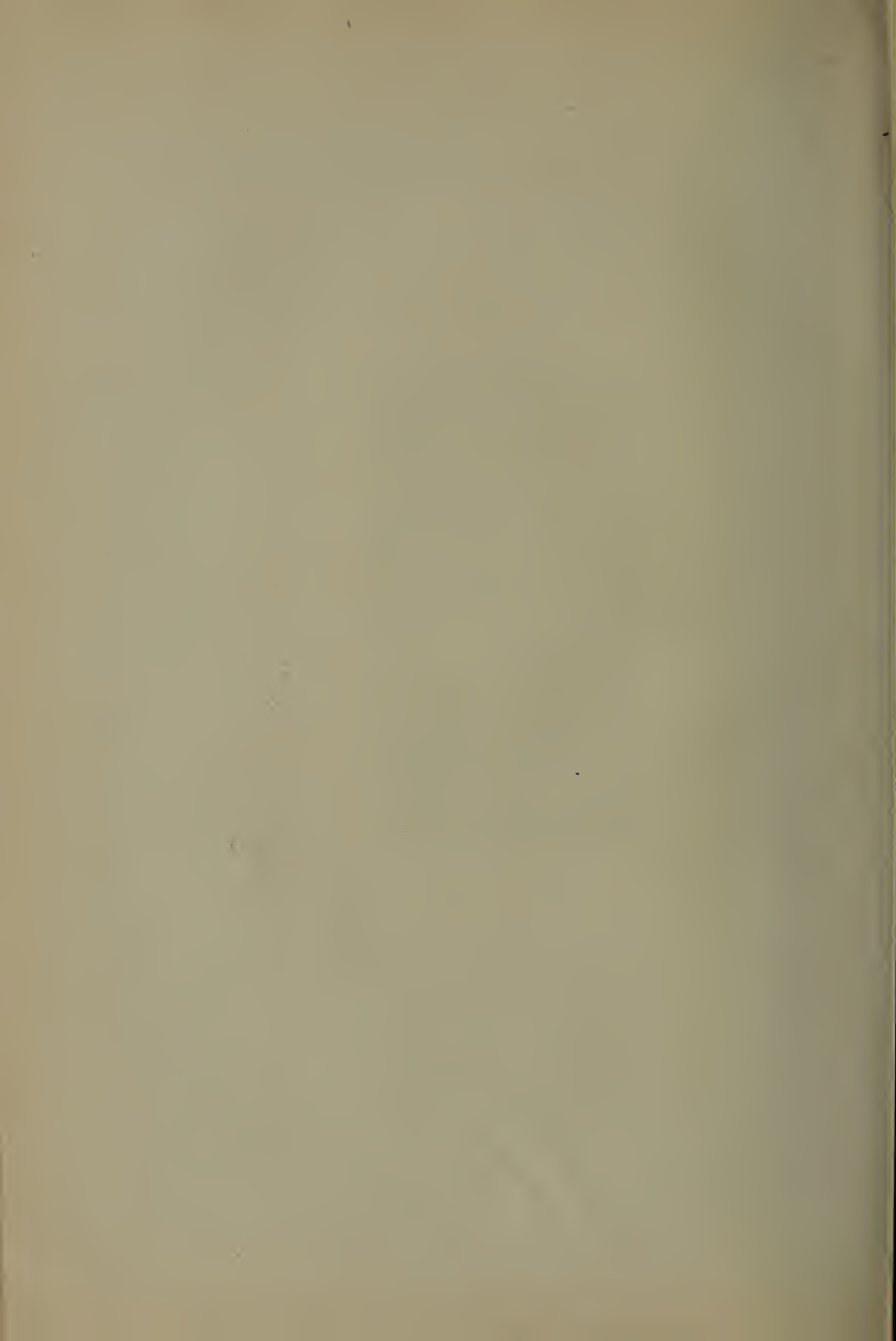
A few weeks ago she went through a severe trial, as she found that all her possessions in the way of clothes had been stolen and pawned by her aunt, and, having no money to regain them, she was greatly vexed and became very angry. However, she soon after came to our place looking very cheerful, and said: "I had a very good dream last night and saw Jesus. He spoke to me and told me not to be so anxious about clothes and such things, as they are only temporal and of not so much importance, after all; that I should think more of spiritual things, which are

eternal and of far greater importance." We thought, when she told us this, of what Jesus said, "Take no thought for the morrow."

Her grandmother is now greatly changed and treats her more kindly, and has rented her house to us for Sabbath-school once a week.



Miyakoda San.



MIYAKODA SAN.

"God saved me from an awful life of sin and I wish to glorify Him by giving my experience. More than twenty years ago there lived in our village a man who was very zealous for his religion. He often tried to convince me that every one should have a religion to trust in for help. I listened to his exhortations, but they had no effect on me. Soon I was influenced by bad boys and began to drink and do bad. I did not realize my condition at the time, but was on the broad road to hell. At the age of twenty I began my life of dissipation. Parents, brothers, and friends reproved and tried to restrain me, but it did no good. Three years later I ran off with a man's daughter and made great trouble among my relatives. Instead of being sorry, I was proud.

In the next village lived an uncle who was a wealthy saloon-keeper. He offered to relieve my parents by taking care of me, as I was such a bad case and hard to manage. I must never forget his kindness for wishing to help me; but, as I look back now, the very thought of having gone there makes me shudder. My uncle was in the

wholesale liquor business and sent liquor to the island of Oki. In this business I helped him for four or five years. I traveled back and forth to and from this island. Oki is a very notorious place because of sin and wickedness. I think it must be the worst place in the whole of Japan, and perhaps in the world. Instead of calling it a place inhabited by human beings, one might well say it is inhabited by devils. My business, of course, was bad, and this, with the influence of my surroundings, made me go from bad to worse. I squandered all the money which belonged to my uncle in dissipation that I received in the business.

"I lived more than a year at the village of Sakai, where my bad life became well known. My condition became distressing to me. I endured much pain and suffering from disease, which was the result of my immoral life. It was not only a trouble to myself, but to my parents, wife and children.

"Nine years ago I began to think over my past and to consider my present condition. Then, for the first time, I realized the awfulness of my sinful ways and was reminded of the man who exhorted me, while yet young, to be religious. Feeling my need on this line, I began to go to the Buddhist temple that was just across the way from our house. My parents being Buddhists, I

became intimate with them and they taught me their religion. At that time there was a young men's association formed in this sect and I was very zealous in helping it along. However, my private life was unchanged. I was powerless to help myself as before. Everyone seemed to have deserted me. I knew of no one in the world who could help me in my distress and misery and save me from my awful sins. I then realized there was a great difference in the real condition of people's hearts to what they appear to be. Many I felt were burdened down with sin as myself, but generally are satisfied to remain in that condition.

"About this time a stir was made at the temple, the priests doing things not only unfit for religious people, but very inhuman. I determined to never have anything to do with them again. I thought that, even if the Buddhist religion is good, if the priests are corrupt, it is powerless to help me.

"In October of the same year I accompanied my friend one day to a neighboring village. My friend left me in front of a Gospel preaching-place. It was Sunday night and the gate was closed, but I heard singing inside. I stood and listened and know now it was God's leading for me. It was God's pity and mercy for me, who had for some time been longing and crying for

help. Even while running in the paths of sin and unrighteousness, God did not forget me, but sought after me and led me in a marvelous way. It was God's providence. I could not understand everything I heard that night, but this portion of God's word remained with me: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." I was indeed tired and heavy laden, and when I heard these words they lodged deep in my heart. The preacher said that no one on earth could forgive sins and take away its burden but Jesus. This was the voice of the true and living God calling me. When I think of it now I can but praise Him, and do so daily. I went again the next Sunday, but for awhile was ashamed to go in. That day I heard it was God's object to change our hearts, and that without such a change it was impossible to walk in the way of righteousness, and that He can surely do this, etc. It was just what I wanted. I went every day to have the preacher teach me. I believed that life and salvation was in Jesus only. Soon a Bible class was opened in our village. I thought I was changed, but was not really saved, for I could not give up all my tobacco and drink. A month after the Sunday I first heard the Gospel, a brother came from Matsue to preach. I received a letter inviting me to attend the meeting. When this came, I was drunk, but,

trying my best to conceal it, I went to the meeting anyway. Here I heard in detail about Jesus dying upon the cross in our stead to set us free. I could not believe He had forgiven me. For some time I had said I believed, but, as it was not from the heart, I had no evidence of salvation. I was timid and despised myself. Being taught about the awfulness of sin and its remedy in Christ, I was at last able to claim the promises for myself. I believed God had forgiven all my sins and given me a new heart. Now for the first time I could really pray and thank God. He put His new life in me and I could commune with Him. Hallelujah! Amen!

"On that memorable day I was really saved, and from that time have had no desire to drink or smoke. It has now been ten years that I have been following and praising God. Gal. 2:20 impressed me very much. Jesus Christ kept and filled me with His Spirit, so I could boldly testify for Him in our village. When going to the fields to work or going to the seashore to fish I was kept in God's blessing and love and accomplished the work easily. The people of my village were given to dishonesty and evil practices because of their covetousness, but God kept me from such things. I had received the gift of eternal life, which is of more value than the whole world,

and so peace, righteousness and pure joy filled my heart.

"From the first I was convicted about keeping the Sabbath. This was a difficult problem, as there were more than ten in the home, but only my brother and myself were able to work, and so I was not allowed to rest one day. However, they were at last convinced that, by keeping sober, I did more in six days than I used to do in seven, so I was allowed the privilege of keeping the Sabbath. One night at supper my wife said: 'It is a marvelous thing for such a drunkard as my husband to become sober like this.'

"After being thus saved I became strong again and worked hard on the farm together with my brother. I always looked forward to Sunday with a glad heart, as I rested from my work and went to church to learn more about God. My wife had not yet become a Christian and I prayed much for her every day. After a year she was also saved and took a bold stand for Christ. We then walked together in the way and consecrated ourselves to God to tell to others who were in sin, as I once was, the news of salvation. God heard our prayer, and in 1901 He permitted even such unworthy creatures as we to work for Him. After working and testifying for Jesus six months, He opened the way to go

to Tokyo to the Bible School. I remained in school two years, and in 1904 I worked with a missionary in evangelistic work in and about Tokyo. Then I was providentially brought to work here in Chiba Province, with kind missionaries (Misses Glenn).

"Now, being encouraged and inspired by the prayers of my brethren and sisters, I am fighting daily with an eye single to God's glory (Phil. 4:13). I am a living testimony that God is able to save and make sober a miserable, sinful drunkard, through faith in Jesus Christ.

"TOMOTARO MIYAKODA."

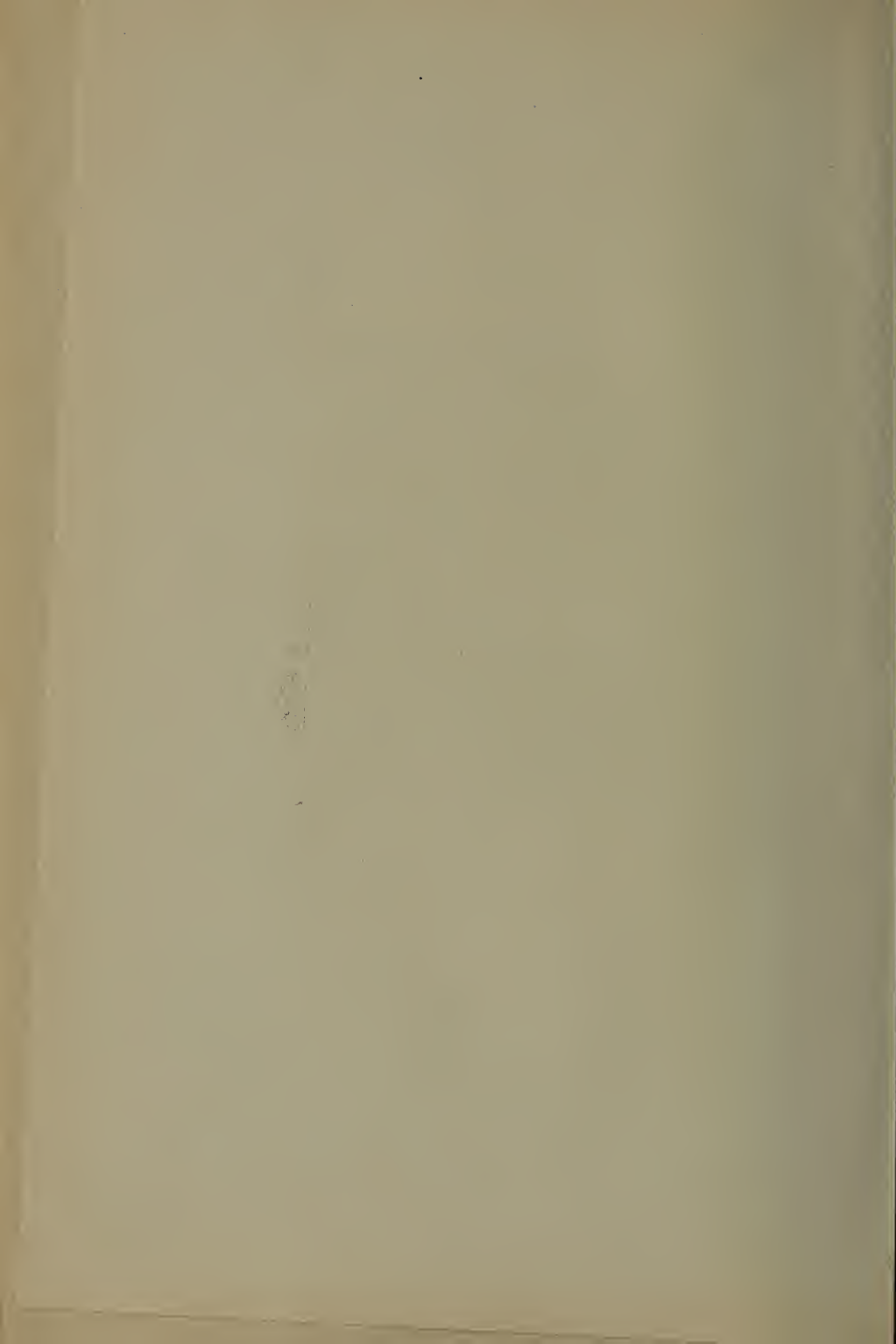
CONVERTED THROUGH A TRACT.

Matsusaburo Fujisawa, of Iida village, was born at Shingo, Yamagata Ken. He learned to drink when but twelve years of age and became a slave to this curse as well as to other dissipation. His father put him in school, but his mind was absorbed with other things, and so he learned very little while in school. His habit of daily drinking and other bad conduct, of course, soon left him without any money. He then procured means by deception—sending telegrams to his parents pretending to be dangerously ill, etc., etc. When this was discovered, everyone lost confidence in him and refused to help him any more. This left him in worse straits than ever.

About this time a missionary handed him a tract, through which he got a little light concerning the true God, but yet did not understand fully Christ's love and His mission on earth. Deciding to do better, he again gained the confidence of his parents. He became a country policeman and was very proud. The village people looked up to him with respect and reverence, as is the custom in country places. He laid by a little money by



Mr. and Mrs. Takeda.
Japanese Evangelist and Wife.



receiving bribes and again started drinking and going into vice, and consequently he was discharged from his position.

Now, as usual, when he got into trouble, he tried to reform. He went to Yamagata and peddled *miso* (a kind of bean sauce). By doing this, he succeeded in saving up about twenty-five *yen* (\$12.50), and, again failing in his own strength to resist temptation, he fell back into his old sins and spent all his money in four days. He even pawned his clothes and other belongings for a little more money to spend in vice and sin. He then opened a branch shop for a man, T— San, a dealer in *soy*. For some time he prospered in this business, making big wages; but lower and lower he went into sin. After two years in this business, he was compelled to sell out because of debt.

Going then to Iida village, he began the manufacture of *notta* (a sort of bean food), in which business he still continues.

On March 26, 1906, while on a drunken spree with six of his friends, he suddenly heard people shouting "Fire! Fire!" and, looking around, he found his own home in flames. He says: "From that time I thought seriously of my past life, longed for relief from my burden of sin, and was in great distress. When at a friend's house one day, I noticed a part of a tract that had been

pasted on a *byobu* (folding screen). On this tract was a portion of God's Word, by which I learned that 'God is love,' that He loves the whole world, and that we should all believe in Jesus Christ, etc." This, as he testifies, brought real conviction as well as a sense of relief in finding there was some hope for him. From this time, he was blindly seeking the way of salvation, with a deep longing to become God's child and be saved from his life of sin.

In February a preacher from Tateoka, Osawa San, was distributing tracts from house to house and came upon this Fujisawa San, who was indeed glad to find someone who could explain the way of salvation more clearly to him. He was really saved—not only from his past sins, but was delivered from the awful appetite for strong drink, etc. He says: "Now I am living happy in God's love and grace and am passing my days in peace and joy."

Desiring to spread the news of this glad salvation, this brother has opened up his house for meetings and has a Gospel worker come and preach to his neighbors.

A MARVELOUS TESTIMONY—TWENTY-THREE YEARS IN PRISON.

YOSHITARO KOJI'S WONDERFUL STORY.

"I was born on the peninsula of Kazusa near Tokyo, about forty years ago. My forefathers were of the *Samurai* class, but from diverse causes my grandfather became a fisherman. My father followed the same business and became very rich and employed several hundred fishermen. There were four children, two older brothers, one older sister, and myself, who were well brought up in my father's home. One especially long season of bad weather came, and they could get no fish, so my father lost most of his wealth. At this time I was only six years old, and my father thought the family must all separate, so my mother and I were left to live alone in a small store-room; but in less than a year my mother died and I was left alone, not knowing where my father, brothers or sister had gone. I was then taken by some man to whom my father was a debtor, and became a slave to him. I had to work very hard, on farm and sea, and my usual bedtime was about twelve o'clock. I felt I was the

most unfortunate person in this world, and was so lonesome, especially when I would see my father's old home and property; and one time was about to drown myself. When I asked to be released, my owner would not let me go, so one time I tried to run away, but was arrested and brought back again, only to be treated more cruelly. However, when I was eleven years old, my master freed me and I went to Tokyo. After searching for quite a long time with much difficulty, I found my father. Words cannot express how happy I was. He had a junk to carry luggage from Yokohama to Tokyo, and on this I helped for two years. When fourteen years old, I found my sister and became her adopted son.

"Now I found a good position in a factory, and my master loved and trusted me, so I could get money very easily; but I soon met with bad companions, and was taken to a bad place, where I learned to spend my wages that I had saved, and finally took some of my master's money. When he found this out, he dismissed me, so I lost my position. After losing my position, I served in a disreputable house, and on one occasion quarreled with the mistress, and, to keep her from making a noise, grasped her by the throat, choking her to death. I tried in many ways to bring her to life, but did not succeed. What to do I did not know, and I heard a voice—it must have

been the devil's—saying: "This is just as bad as though you had killed hundreds of people, and you will be hanged, so you had better just cover it up and do just as you like and do all the wicked things you want to.' From that time I decided to become the champion of the wicked people of this world, and took all of the mistress' money. After doing this, I got a five-gallon can of oil, that had just been purchased, and some kindling, and put it on her, pouring the oil all around, and set fire to it. I thought when everything was burned there would be nothing but ashes, and the people could not find her; but when the fire had reached the ceiling, and I called for help, many people came and put the fire out. I was greatly astonished to find that the woman's body, instead of burning to ashes, as I had supposed, was only blackened. The chief of police came, and, though I tried to deceive them concerning the fire, they discovered something was wrong, and I was put in jail. Here I met worse people and learned how to commit worse sins than ever before. My father and adopted mother visited me and tried to tell me about good things, but I would not listen.

"On one occasion when my adopted mother visited me, she said: "No one is to blame for you being here but us, because we did not take care of you when you were little, and you were

just left to yourself; but I will give you this book as a memento, and if you will live and read it, you will be saved. Though you are uneducated and cannot read it, I will ask God to make you able to read it, and, if you obey the officers of the jail, perhaps some time you will be pardoned; but my only request is that you will read this book.' Then we separated. My mother's love and tears touched me, and my heart was greatly moved.

"The book my mother gave me was a Bible, and I will now tell you how it came into her possession. Since I have come out of jail, my mother told me all about it. She tried many attorneys, who came to her, saying they could get me out, and spent much money on me until she had lost three brick houses that she owned. She would also go to the Buddhist and Shinto temples to pray, but never did any answer come. One night, after trying so hard, but all in vain, for my release, this faithful mother was walking past the Shiba Presbyterian Church, and unconsciously she went in and listened to the sermon. The words she heard the minister say were: 'Jesus Christ died to save sinners, and, if any man will believe on Him, he will be saved.' After the sermon, my mother spoke to the preacher about her wayward adopted son, and the minister's heart was greatly touched, and he gave his Bible to her, saying: 'If he will read this, he will be converted, and

will be saved.' This minister was Mr. Ogawa. Through him my mother and father, who was now editor of a newspaper, became earnest Christians.

"After receiving the Bible, I was interested and would ask the other prisoners to read it for me, but, not understanding it, I threw it away and kept learning worse things all the time. Soon after, a man who had killed someone else was brought to the prison, and was about the worst person I had ever met. He soon was proposing to the rest of the prisoners to kill the jailers and then run away, and I was the first man to join him. The plans were all made, but on the very night we were to commit this murder, I was moved downstairs, so could not join him. But in the night I heard someone crying out and a great disturbance up stairs. This man and his companions were carrying out their awful plans, but instead of escaping, the jailers were too strong for them, and all these conspirators were killed, and I alone was saved. Now I can see it was only providential that I was moved downstairs, and thus saved.

"Finally the day for my public trial came, but on the way to the court-room I grabbed the policeman's sword from him and ran away. When they tried to catch me, I would frighten them away with this sword, and kept on running. I

was escaping all right and was getting farther and farther away, when suddenly I turned down another street and ran into a company of soldiers, to whom the policeman shouted that I was escaping and for them to catch me. On any attempt of mine to get away then I was likely to be shot, so was again arrested and taken back to jail. Again the time for my trial came and I was sentenced to imprisonment for life, because I was only seventeen years of age. Had I been older, I should have been hanged. I was glad I did not have to die, because then I could go on and do still more wickedness than I did before. To do evil seemed the best enjoyment I could possibly have.

"From Tokyo penitentiary I was moved to Sendai penitentiary, where I did my work very faithfully and won the confidence of the officer under whose charge I was. Because I worked faithfully, they trusted me and thought I would never run away, but I did. Of course they followed me, shooting at me and trying to wound me with lances, but, miraculously, I was not wounded. They failed to capture me, and I would hide in fields and often went without anything to eat. As soon as I could, I stole clothing and changed my prisoner's garb for that of a good citizen, and came to Utsunomiya. Here I became a servant in a restaurant. From here I went to Tokyo, but felt I was not safe because of

being imprisoned here before, so went on to Yokohama. All this time, however, I had no peace and spent many sleepless nights.

“Feeling that Yokohama was not safe, I thought I would steal some money and go to some foreign country, perhaps America; so, finding a rich man’s home, I broke in one night, but the man of the house awakened and shouted out and aroused the neighbors, and, as I ran, they ran after me. I ran down a little alley and finding a house open, ran in. The people followed me with guns and swords, but I had only a stick to fight against them. What was my surprise to find I had run into the home of the chief of police! Of course I was again arrested. Although I tried to hide my past, that I was escaped from a penitentiary, there was one policeman who had been jailer where I had been imprisoned, and knew me very well, so I could not deceive them. To my life sentence was added nine years more, on account of the liability of my being released when a new emperor took the throne or a special day when prisoners are released; so there was no hope now of my ever being released. The first four years I was in the prison this time, I was considered such a dangerous prisoner that they tied heavy iron balls to my feet to keep me from running away again.

“I was put in the Tokyo penitentiary for

awhile, but was moved to Hokkaido penitentiary, where I grew worse and worse, becoming the leader of all the worst ones there. I was only twenty-one years of age, and the penitentiaries then afforded great opportunities for developing everything evil there was in my nature. We could gamble, smoke, chew, and lived just like wild animals who had to be caged. The penitentiaries now are much improved. Being the leader of the prisoners, if anyone desired to escape, I supplied them with whatever I could that would help them. I walked in the way of wickedness, even the alley of it, and was not afraid of anyone, and felt that all people were like worms. Not even in my dreams did I ever repent. This condition of affairs in the penitentiary did not last long, for a new warden, Mr. Arima, came and regulated things so that the prisoners were treated much better. He arranged one very small cell, where the worst prisoners would be kept if they misbehaved; but, though I was one of the worst, he came to me and kindly exhorted me to give up the bad life, and said I was young enough that I could become a good man if I wanted to. Though my heart was hard as stone, this kindness touched me and I was very sorry and cried. He told me he would give me charge over some work connected with the water-works system, and I concentrated all my strength to this work and in-

tended to repent of my evil ways through his kindness.

"One night I had a dream. In this dream a nice-looking young boy came to me, holding out a book to me, saying: 'Take this book and read it. It will do you good, and it is good for the people of Japan. In it is written life eternal. Take it and eat it.' I took it and looked at it, and I thought, 'I know that book, I seem to remember it.' But while I was looking at it one of the men awakened me, and I could not finish my dream. I could not sleep any longer, and thoughts of my past life came up to me so fast. My friends, parents, brothers and sisters and my own bad life kept coming up before me so that sleeping was no longer possible. I recognized that the book I had seen in my dream was the very same that my mother had given me four years before, and I felt it was God's commandment, and was satisfied and went to sleep again. The second time the boy came to me, saying as before: 'Read this book and you will have eternal life.'

"After this dream I bought a Holy Bible, but could not read even the Japanese alphabet, so could not read the book, and asked my fellow-prisoners to read it for me, but they only laughed and told me if I read it, I would become a good sleight-of-hand performer and could steal money or anything. This is a Japanese idea of Chris-

tianity, and these people told me I was studying magic to study the Bible. Finally a Buddhist priest came, and I asked him to read to me, but he replied: 'You will become the champion of Ishikawa Goemon [a noted robber of ancient Japanese history]. If you want to read something, get another book.' I could only look at it, and was almost discouraged and tempted to give it up, but this did not make me happy. Soon I heard that the wife of one of the officers was a Christian, and I asked to be told about Christianity. They were only too glad to tell me, and advised me to study the alphabet so that I might read it for myself. After studying very hard, I was able to read the Bible a little and was much pleased with God's Word. The change in my life was very evident, for I stopped smoking, chewing, drinking wine, and all those nasty things; but my old friends, the prisoners, made much fun of me, and at one time about one hundred people gathered about me and were going to kill me, but God gave me patience.

"I now had a hope of eternity, and though they did persecute me, I believed that the God who had given me such a hope would protect me, so I went on from day to day. However, I did not dare to read my Bible publicly for fear they would take it away from me, but would tear out a leaf, and when I had a chance, would read

it and read it until I had memorized it. In the evening there was a tiny ray of light which would steal into my dark cell, and there I held up the precious Book and read and re-read it until I memorized it. Often I would hide away for hours to study the Word.

"Though I was persecuted very much, I began to testify to being saved, and some of my fellow-prisoners became Christians; but some of the weaker ones would backslide many times on account of the persecution, so we decided to ask the warden if he would not give us Christians a separate room where we would be free, as the others had tried to kill us. He consented to build a room for us, but when these other men heard about it, they decided to kill us, and one time, while praying, several men came and took hold of me. I fought with them, driving them away with what I had in my hand, and, when I looked, it was my Bible. Immediately I was convicted, and the passage of Scripture that says for me to love my enemies came to me, and I kneeled down right there and with tears asked the Lord to forgive them. When I felt the Lord had answered my prayer, I opened my eyes, and not one of my enemies was to be seen, but, oh! I felt a new love in my heart, and praised God that love had been perfected in my heart. From this time, this new love for everybody and for God increased. No

enemy resists perfect love; faith is the victory.

"After this second change came, the Lord gave me many souls. Then the warden gave us a room for us Christians to worship in, and in a very short time about two hundred souls were added unto us. The name of God was greatly glorified among us and we continued to testify boldly. About this time a Christian chaplain was sent to us, Mr. Tomeoka, who soon had four hundred of the prisoners reading the Bible. We had blessed times those days, but later we were deprived of having him with us, as the Buddhists influenced the Government not to allow any Christian chaplain to go into the penitentiaries of Japan. Mr. Tomeoka then had to leave, but went on a tour through America and Europe, seeing how he might improve the Japanese penitentiaries. He told us not to depend on flesh, but entirely on God. When Mr. Tomeoka left us, a Buddhist chaplain was allowed to come in, and soon we found many of the converts giving up their Bibles. This made me feel very badly, and one time when the prisoners, wardens and other officers were gathered together, I publicly spoke to them of the change that had come to the prisoners' hearts since the Buddhist chaplain had been allowed to come in. I told them it was very bad for them to be so changeable. We, however, were more than ever persecuted, and many of the

Christians left us; but I determined more than ever to depend on God alone.

"I felt my spiritual life was growing low, and that my body was getting so worn out, and one day, while working in a blacksmith shop in the summer, it being very hot, I fell down, and had a most wonderful dream.

THE VISION.

"I saw a great field and in the field was a sea. Soon a great black cloud hung over it all and out of the cloud came a beast with horns. It ran after me and fire and smoke came out of its mouth. I tried to run away from it, but my dress caught on its horns, and I had to throw it away that I might go free, and so naked I ran on and on, my body becoming much bruised. The beast had tried to eat me, but a lamb came between us and the beast killed the lamb and ate it. After seeing many strange things which I have never seen in this world, a great mountain like a hammer came out of the sky and was going to hammer me to death, but I ran on and came to the sea and swam to a big rock which was in the water. While on the rock, a flood came and covered the rock, and when I looked into the water, lo, there were many sea-serpents trying to get me! The sun had gone down and everything was so dark, and I cried out to heaven for help. Look-

ing up, I saw a rope of light coming down out of heaven to me, and I grasped it with all my strength and climbed up until I looked up and there was a great rock above me like a roof. I was so tired, but what was I to do but hold on to this rope of life? for the many serpents were down under me holding their mouths wide open, waiting to get me. This is a great secret of Christian life. I was depending on my own strength for help, but it soon failed, and then I cried out to my heavenly Father for help. Soon the lovely boy whom I had seen in my first vision came to me and said: 'Son of man, come.' And immediately he took me and lifted me up on the rock.

"The boy led me on and we came to a beautiful garden where were the most beautiful flowers, trees and animals, who were singing praises unto God. I had never seen anything like it in this world. We finally came to a bright and shining temple, and I was trembling, but we went up to it. There was no sun to give light, but everything was shining. We went in, and here the beautiful boy left me, saying: 'You, stay here; I will come again for you.' And, parting the curtains, he went out. The air seemed full of flying creatures, who were talking and singing, but I could not understand. After awhile, I looked away on in the distance and saw two large feet, shining like diamonds, but could see no more, for

the rest of the body was covered with a cloud. Around these feet were many creatures, worshipping and praising God. A little girl came to me with two different kinds of fruit, saying: 'Take these and eat and you will have life eternal, and healing.' Thanking her, I took them and ate. Suddenly I awakened and found I was in the sick ward of the penitentiary, surrounded by the warden, doctors and nurses. I asked them what I had been doing, and they told me that for three days and nights I had been unconscious and they did not know what my sickness was.

SEEKING SANCTIFICATION.

"On recovering from my illness, I found I was much weakened in my body, but still went on with my work, still being over four hundred men who worked in the water-works. At this time I found I was not sanctified, for sometimes I would be earnest and sometimes careless, and sometimes found myself unhappy and at other times happy. I saw the carnal nature in my heart and the 'old man' would show himself. At this time the Lord spoke to me and told me to testify of this wonderful salvation, but I felt I could not, as I was not sanctified, and that I must know the Bible better. I decided to consecrate my all to God and give up all manual labor and study the Bible alone. I found this to be difficult, as I had this position over these men and had been given

rewards for being so good in the prison, and they would even allow me to go outside alone, trusting me fully. I felt I wanted to study quietly, so I asked the warden to build me a room for myself, but every time I asked he told me it was against the rules. (This rule has since been changed.) Many times I had asked him and was becoming desperate, and finally decided to ask the warden for the last time. Having prepared some weapon, I was going to kill him and then myself if he refused, for the devil came and took possession of me through my will which I wanted, and not having sought God's will in this matter. Meeting the warden again, he told me very kindly, and more gently than he ever had before, to wait a little while. I did not kill him, but went to my room, realizing how Satan had taken possession of me, and deeply repented of my sin. I saw how I wanted my own will, and I now felt I would rather die than live the up-and-down life I had been living, but had not taken it to God in prayer. When I repented, I prayed to God to give me the room. Then I went to the warden and confessed how I wanted the room so much that if he refused me, I did not want to live and was going to kill him also. He was much surprised, and, finding how much I wanted the room, said I might have one. This was in answer to prayer.

"Although they made the room ready for me, the warden would not allow me to live in it, but

kept me with the others in a room where there were fifty or more persons. Time after time I asked to be allowed to live by myself, but the warden told me to wait a little longer. After six months I grew tired of waiting, and decided to give up my position, and this was one of the reasons why they would not let me go, because it would hinder the water-works, but I did not care for that; I wanted to study the Bible. They told me I was the best man of the four thousand prisoners, and by good conduct I won a medal, which was fastened on my left arm. When we had won five of these, we would be freed; I felt this was deceitfulness, and I had won it by just appearing good before the officers, so I tore it from my arm. My friends all told me I was crazy, and I knew it was an insult to the officers who had bestowed the reward, but I wanted to get through to victory. I told all my friends good-bye, for I was going to study the Bible and the deep things of God. They tried to persuade me to give it up, but I would not. After taking the medal from my arm, the officers and all my friends turned against me and the persecution grew worse and worse. Sometimes they would throw me in the moat, but I did not care at all. The officers, thinking I was crazy, put me in the lock-up and tried to starve me as punishment, but I was very happy and praised God. Still I was not sanctified.

I did not know what sanctification was then, but I knew I only saw God dimly and wanted Him to dwell with me always, giving me perfect victory.

"I was not allowed to be idle, so they brought me straw and had me to make rope. I worked at this, but by living in such a small room, six feet square, and having no exercise, I became very thin, being able to put my two hands around my waist. The officers came to me and told me if I would not disobey them, but would work outside as they wanted me to do, I would grow strong; but they said I was so stubborn I would have to stay in this little room and make rope. When I became so weak I could not make rope, Satan often tempted me with their offers, but I said no, it is God's will for me to be alone and I will stay here. It was not because I did not want to work, but because I wanted to know God and preach salvation, I would not be the overseer over those four hundred men. Winter came on and I had no fire and Satan tempted, but God kept me steadfast in my purpose. Often Buddhist priests visited me, but every time I would repeat Scripture to them, and always gained the victory. Finally the officers put the sign 'insane' over my door, but still I praised God. From the beginning I was able to praise Him because Jesus said His disciples were not to be of the world, but separated from it; so when they put me in the lock-

up and all turned to be my enemies, I knew I was not only separated from the world, but the world from me. I decided to begin with the New Testament and study it for three years, then afterward the Old Testament for seven years. I had to work in the daytime, but at night by some light that came into my room I studied. I was indeed glad to have this chance of studying.

"It became very cold and it seemed I would be unable to make any rope, but by rubbing my hands together and sometimes hitting them on a board they would get warm enough for me to work. It was God who helped me, and I was enabled to do more than any person usually does. Finally they builded more rooms for insane people, and soon there were eleven inmates in these rooms. The officers decided I would be a good person to look after them; so, feeling it was God's will, I took the position. Among these inmates was one man to whom I had preached salvation, and who knew what God had done for me, but he had become insane. None of the prisoners were allowed to speak in a loud voice, but they could not keep this man still, and surely God was in it, for he preached salvation and repentance to those about him. When the warden would come, he would cry out: 'Repent, you bad warden; you are a bad man for keeping Mr. Koji in prison. And to the Buddhist priests, and to everyone, he

would preach salvation and tell them to learn of me, for I was a righteous man, and that they must repent and follow what I told them, and not listen to the priests, if they wanted to become good. Day and night this man preached in a loud voice to everybody who came near.

HE GETS THE BLESSING.

"My greatest temptation was lust. I could not get victory over it, but I felt I must have victory. One night I was earnestly praying in the summer, with my hands on the floor. The mosquitoes came around me and made a great noise and bit me, but I kept on praying. Soon I looked up and there lay the mosquitoes on the floor dead, filled with blood and satisfied. Suddenly God spoke to me and showed me that just like the mosquitoes were satisfied with by blood, so I could be satisfied and cleansed, and my troubled heart stilled, by the blood of Jesus. As soon as the blood of Christ touched me, I felt it would satisfy me, so I looked in faith to Jesus, and a great peace came into my heart, and I knew I was cleansed. From that time everything was changed. Before, I had been trying to get sanctified by my own good works and will, but now it was perfect peace, and the good works came not by planning, but by God's plan; and I could understand the Bible much better. Before I was sanctified I did not

grow in grace as I wanted to, but afterward all I did was to grow. This was fourteen years ago.

AN ANSWER TO PRAYER.

“Soon after I was sanctified I had a wonderful answer to prayer. One day, while looking out of my little room, I saw the warden attacked by a strong insane man. He took the warden’s sword and unsheathed it, holding the warden down with his knees, and was almost ready to run the sword through him, when the warden, who knew my room was near, called: ‘Yoshitaro, Yoshitaro, come and help me.’ I knew of no way to get out of my cell, it being locked with strong bolts, so I prayed, ‘O God, unlock this door.’ My strength was gone and I had none to push the door open with, but I pushed against it and the heavy bolt broke in two pieces, and I rushed out, grabbing the sword from the insane man, saving the warden’s life. The other prisoners and wardens gathered around, and I told them it was by God’s grace I had saved the man’s life. Immediately they wanted to kill this man, but I told them no, to give him to me. I took him to my room and told him to repent of his wicked deeds, but he grew very angry and hit me with his big hand, but still I kept on telling him slowly and kindly to repent. He said, ‘I will kill you,’ and I said, ‘Yes, you will kill me, but it is not you, but the

devil in you.' His feet were much bruised, so I sucked the poisonous blood out of them and bound them up with cloths. The light of God struck the man, and he cried out and repented of his sins and became as quiet as a lamb. The people, who had been standing around listening and talking, were much surprised. I begged to keep him with me all night, which they allowed me to do, and he was so good I asked the warden not to punish him cruelly, as is the custom, but to give him light punishment. This he did, putting him in a dark room for five days and giving him poor food, an unusually light sentence.

"The warden called me to him and told me he knew me very well, but when I gave up everything for my religion he thought surely I was crazy, but they had been mistaken, and he knew now why I did it. He told me I was so thin and needed exercise, so I might feel at liberty to go out of my room when I pleased. This made me very happy to think that now God had given me liberty to take exercise, and that I would get strong again.

"After I got the blessing of sanctification, many people were blessed; even the officers would come to my room to talk to me about my religion, and when they would meet me, they would salute me very politely; but God gave me a good warning in the form of the insane man,

who would warn me not to become proud. He would say: 'I am the angel from God; do not get proud.' I felt this man was a great blessing, especially when Satan would tempt me. I was growing in grace from day to day, when a great blessing came to me in the guise of a trial. A very wicked young boy was brought to the prison and was always causing disturbances, and no one could control him, until the wardens said: 'Yoshitaro is a holy man; let the boy live with him.' Oh what a temptation it was at first! but I looked to God in prayer, and He gave blessed victory all the time. I knew then that I was sanctified or I never could have stood it to have lived with that boy.

"I had now been studying the New Testament for three years, and some parts of it I had read ten thousand times. The Gospels I knew very well.

"At the time of the death of the Empress Dowager, eight hundred prisoners were released. Before this time I had often spoken to them, advising them to save their money; some of them did, but some felt they would have to spend their money to satisfy their desire for pleasure, so at this time those who had saved their money returned home to their parents, but those who had no money remained in the penitentiary. The former thanked me very much for my advice, and

were glad they had heeded. My sentence at this time was shortened, and the warden told me that the next year I would be sent to my native country's penitentiary. This is the custom we have of sending the prisoners back to the native penitentiary near the end of their term of imprisonment. He also told me, as my body was weak, I must take more exercise; for, though my spirit was all right, I could not work when released if my body was weak. Again they were short of workers in the water-works, and I was asked to take my old place as the boss over the men, which I felt the Lord would have me now do for my body's sake.

"On the 5th of March, 1898, I was to return to my native country, Yokohama, and I was so glad. After thanking the warden and the friends in the prison who loved me, especially Mr. and Mrs. Harada, who had taught me the alphabet and how to read my Bible, and from whom I had learned many spiritual lessons, I left that penitentiary, where I had been for over ten years. Before leaving, I found the warden of the place to which I was going was one of my old wardens, who was a Christian, and for this I was very glad.

"I started to Yokohama in company with a policeman, and when we arrived at Muroran, where we were to take a steamer, we found we

should have to stay all night in a hotel. The policeman's heart was touched on account of my having been in prison for so many long years, and he said to me: 'You have not had very good food, and have had such a hard time, now order anything you want to eat.' He ordered tobacco and wine, but when it came I told him I could not take it, for I was a Christian and did not care for such things, and would rather have the plain food of the prison. He was deeply touched, and said: 'So you are a man that fears God?' I replied that I was. He then said: 'Well, I can sleep good to-night, for I shall not be afraid of a Christian.' So we had a good night's rest.

"The next day we took the steamer, and when we were on the voyage everyone was seasick, even my guard; but I had been raised by the seashore and did not get sick, so was able to care for the passengers. My guard was thankful for my assistance to him. All the way on the voyage he treated me as his friend, and not as a prisoner. Afterwards we took the train, and, arriving in Tokyo, we came to the station called Shimbashi, and from this station I could see the roof of my old home. My heart went up in thanksgiving to God for His great mercy in allowing me this privilege, and also I appreciated the Emperor's benevolence.

"It was with gladness I met the warden at

Yokohama, who also was glad to meet me, and gave me freedom that the other prisoners did not have. He asked me about my mother, but for ten years I had no communication with her, and did not know where she was. The police of Tokyo, however, searched for her and found her. She came to see me, and when we met for the first time in seventeen years we just looked at each other and could not speak. She had greatly changed. We talked about my relatives, she telling me what had become of them, and finally telling how some had told her I was dead, others that I was alive, until she decided to go to Hokkaido to find me. There she had no support and became a mid-wife, thus earning her living while searching for me; but all was in vain, and she returned to Tokyo. How glad she was to see me! for she had a very tender heart.

"In this penitentiary I became a nurse for the sick prisoners, and one case was especially interesting. It was that of a Buddhist priest, who had a severe boil. The doctors said he could not live, but I felt God would heal him and also save him. The priest treated me very cruelly when he found I was a Christian. He was continually repeating some Buddhist prayers. At last I decided to open the boil, and, praying to God, I cut it; immediately the man was healed, and when he became conscious he was so thankful to me and gave up

Buddha, saying he was no good, and that our God was the true God. To-day he is still an earnest Christian. Many others were also healed. For twenty years I have not taken any drugs, and others have also been healed through my prayers.

VISION OF THE COMING OF THE LORD.

"There appeared in this vision a great serpent, about one hundred and twenty feet long, upon the ceiling of the hospital of the penitentiary. The body of the serpent was as large as a bathtub and it had two heads, one at each end. One head was like a lion's and it had a very big voice, with which it roared all the time, shaking the walls of the building. The inmates would try to kill it, but they would either be killed in the attempt or wounded, and the creature would become more furious; but I prayed to God and received new strength, with which I threw my Bible at it, which broke it all into pieces about an inch long. These pieces changed into beautiful pearls, silver, gold, and many precious stones. Before the serpent was broken into pieces the people were crying out to heaven for help, but now their sorrow and fearfulness were all turned to joy. Some gathered one piece, some four, some seven, some twelve, some twenty-four, some forty-two, and others forty-eight.

"The part I took was the four eyes, with

which I was able to see all over the world; but, when I gave them to someone else who wanted two of them, the two turned to useless pebbles, and finally to venomous serpents, until the people gave them back to me, when they became most priceless jewels. Then the four eyes began to speak to me, telling me that this was a vision, soon to be fulfilled, upon mankind, and for me to wait just a little while and I would see it come to pass.

"Awakening from the dream, I found my body covered with perspiration; so I got up, changed my clothing, but could sleep no more, and felt very uneasy in my heart to know what it meant. The next day I prayed to know what it meant.

A SECOND DREAM.

"This time, just one year after the first vision, I was carried up into an holy city in which was a very high mountain, which was a broad plain on top, about 280 miles square. Here the nations of the earth seemed to be gathered together, holding some kind of a conference, but none of them agreed to the same thing. All had different opinions and were telling what they thought, when suddenly there appeared in this most beautiful park three men of noble stature, riding on white clouds. The people then made a throne for them and they sat down. No one dared to tell

these wonderful visitors about what they had been speaking, but whispered among themselves. I decided to speak to them, and said: 'Most noble men, will you allow your servant of the dust to speak to you, even though my words are very unworthy words?' The youngest one of the three, who was the same young boy who had spoken to me before in visions, said: 'I know that you are one who earnestly seeks after God. Blessed is he that believeth on the true One. If you continue faithful, the time will come when God will reveal things for you to speak concerning things to come. Be not lazy, for the time will come when he that is unrighteous, let him be unrighteous still. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be.'

"Then the second man, who held in his right hand a rod of iron, spoke: 'Son of man, listen to what I have to say to thee. The things you seek are ready; and things are accomplished; if you ask with faith, it shall be given you. Many are called, but few are chosen. Seek thou not after flesh, but after spirit. Keep thy life perfect, and before the people testify what you have seen and heard without any fear, but it will not be you speaking, but the Spirit of God speaking in you, and when the time comes God will reveal that unto you.'

"Then the third one began to speak, who seemed very old. He said: 'Listen, boy, attentively. Depend not on your works. God is going to use you to settle wrong things, but be thou not proud. The mystery of the faith is completed. "I am Alpha and Omega, the beginning and the ending," saith the Lord, "which is, and which was, and which is to come, the Almighty." We will come again. Be not proud, for you will be a witness unto the ends of the world, and what you are to testify is concerning the whole family of earth. You do not know what to speak, but it will be revealed to you. Work patiently for the Church until you see the coming glory of God, and the blackness and whiteness divided.' After seeing many other things, my dream came to a close.

"Since those visions, everything seemed so indefinite, and I was much troubled and began to examine my life since my conversion. I discovered there was spiritual pride in my heart. Another thing I also became very much concerned about, that was some of the people in the hospital who were not getting saved. Eighty people had died, some in the Lord and some in their sins, and on account of these latter I was concerned, for I felt that I had not done what I could have done for them. I thought I was a very spiritual man, but when I

saw I was not so spiritual and was backsliding in my heart, I repented of this and decided to separate myself from the people, staying in my room forty days and nights, that I might read and pray that God might renew me in my spirit and reveal to me the dreams I had. Just as the forty days ended I felt surely the Lord would reveal to me the mystery of those dreams, and on the last day a Spirit-filled preacher brought his commentary on Revelation to me, and through this I received great spiritual blessings and the whole Bible became clearer to me, this subject of the second coming of Christ furnishing me a wonderful key. Some time afterwards I received Bro. Nakada's paper, called *Tongues of Fire*, and was greatly astonished and rejoiced to find that there were people in the world outside of the prison who held the same views concerning the coming of the Lord as I did. . .

"One year ago the 15th of this month (April, 1905) I was called into an assembly of many prisoners and officers, and the superintendent, Mr. Arima, handed me a paper and then read it to me. It was my release from prison, to take place in December; but, on account of my good behavior, and this superintendent being a Christian, I was released from that April.

"Immediately after my release I was invited to his home for a praise meeting with his family.

What a blessed time we had! This very man of whom I had been the most afraid while in the penitentiary was now my best friend, and that night he made my bed for me himself.

"The next day I went to my mother's home, and we were both indescribably happy, and soon afterwards went to call on the relatives of the woman I had killed years ago. While in prison I had sent them money to help support her nearest relative, which had been accepted and used, so they knew me quite well, and when I asked their pardon for what I had done they gladly forgave me. One of them is a well-known wealthy man in Tokyo, and he said he would treat me hereafter as one of his relatives. I testified to them about what the Lord had done for me, and they were glad.

"It had been twenty-three years that I had been a stranger to the outside world, and when I came out of the prison everything was much changed. It seemed to me the world had grown worse, but I thought surely I should find something good in Christian society. I went among them and found they were quite indifferent, and not what I felt a Christian ought to be, so I determined to cling to the Lord more and more.

"Although I was freed, yet I was not allowed to work publicly, and could not become a preacher, but will be perfectly free in December. I

have been helping Mr. Tomeoka in his reform school for boys. These boys were very bad, but some of them have been helped through my testimony and some saved. They feel there is hope when I tell them what a wicked man I was and how the Lord saved me.

"My desire after I become free in December is to enter the Bible school and prepare to preach the full Gospel."

—*Cowman and Kilbourne.*

JUST BECAUSE HE LOVED ME SO.

"I was born in the town of Sanjo, Echigo. My father died when I was five years old, and when I was nine I came to Tokvo with my mother and started to school here. When father died, mother said: 'I wonder what kind of a boy this will grow up to be.'

"Many were the bad things I learned at school, and mother, brother and relatives were greatly troubled about me. My mother would often say: 'My boy, if you do not change, it will be better for us both to die.'

"I stopped school and went to work, and while my outer life became better, yet my heart was unchanged.

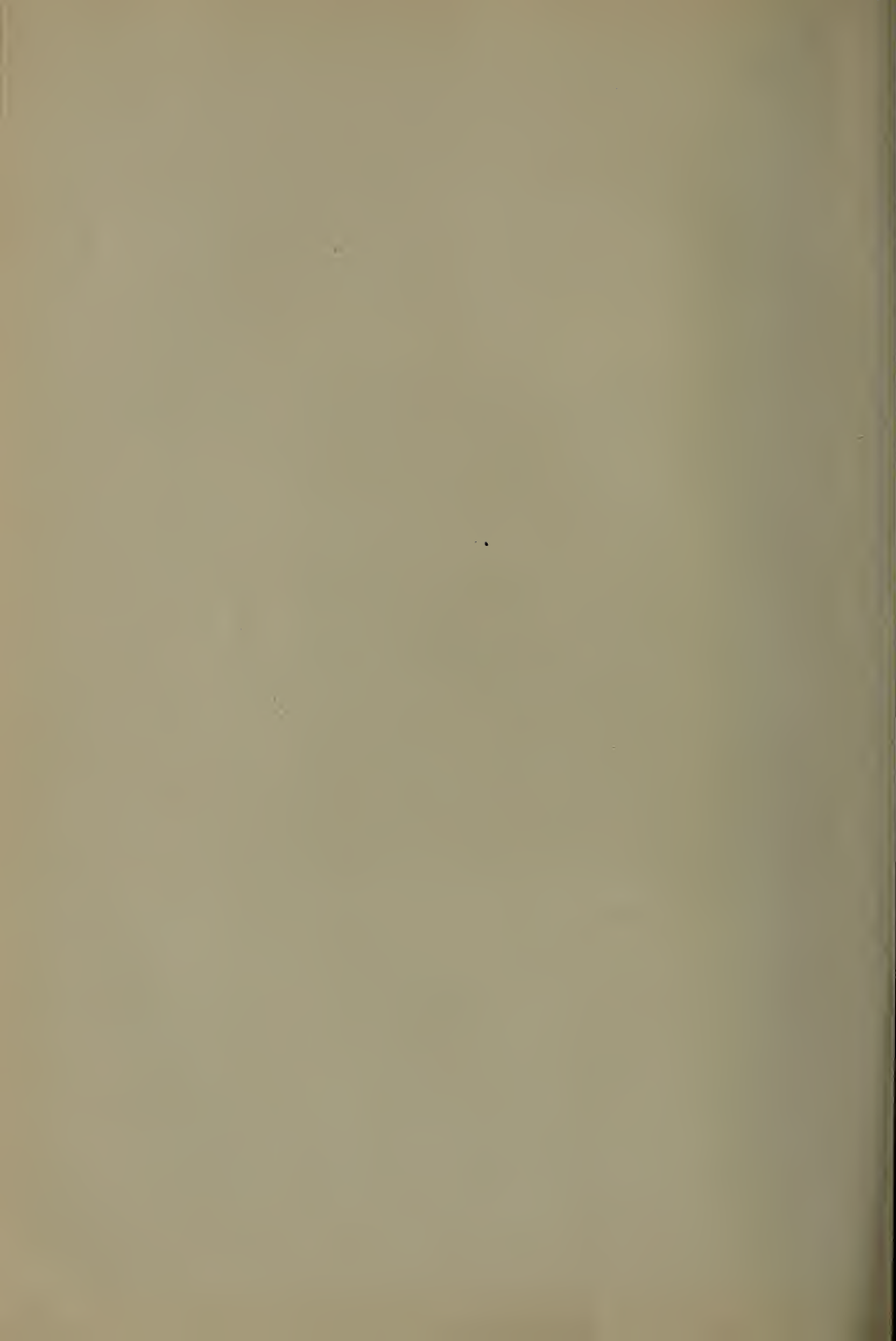
"I heard many sermons of the priests, as my family were of the strictest sect of the Buddhists, but they did not help me, and often I would grow so discouraged and sad, but could find no relief anywhere.

"Two years ago, on November 3d, I heard for the first time about Jesus. 'But,' I thought, 'will He save everybody? would He save me?'

"My heart was so broken I did not know



Sunday-school Pupil of Choshi, Japan.



what to do, but I confessed all my sins to Him and He forgave them all, and not only that, but the old habits I had been trying to quit I found myself freed from.

"I worked in a shop where they sold things I now could not sell, and I felt I could not stay, but mother did not understand me, and said if I left I could not come home; but the Lord said, 'Leave that place,' and, while my faith was weak and I was trembling, yet He held me firm.

"One night, as I lay down to sleep, I heard the voice of Jesus calling me to preach, and while I am only little and nothing, yet I have given myself wholly to Him. My brother heard of this and came to take me home, and I took my little Bible and went along. When I reached home, mother said: 'You must give up your Jesus religion.' But I said, 'I cannot, mother,' and told her of my blessings and how He had called me. Then they whipped me, and it seemed like parting with my life to have my Bible taken from me, and for ten days I was kept a prisoner in the room, and things happened which make my heart pain so I cannot tell it, but through it all God held me and kept guard over me. My brother asked once more what my purpose for the future was, and I said: 'To preach about Jesus.' He then said: 'You can no longer be counted one

of our family, can no longer be called by our name; you must leave.'

"I felt so sad, and my heart pained, and I had nowhere to go, but I found work in a silk factory, and was there over a year. During that time I was very ill twice, and Satan tempted me greatly, but the Lord stood by my side and healed me. He led me to the Bible School, and, on New Year's morning, at two o'clock, as I was waiting before Him in prayer, I felt the cleansing blood applied to my heart, and since that time I have had sweet victory. I was a sinner, but Jesus loved me. Hallelujah! Praise His name!

" 'This is why I love my Jesus,
This is why I love Him so,
He has pardoned my transgressions,
He has made me white as snow.'

"Your young brother, T. KOIDE."
Bible School Student, Tokyo.

—*Cowman and Kilbourne.*



*Sunday-school Boy who led his whole
Family to Christ.*



S— SAN.

It was a cold night in January of 1905, when but few entered the Mission and took seats, while quite a number stood just inside the door and listened to the Gospel story. Among those standing was S— San, who overtook us on our way home (as we went home early), and said: "Excuse my rudeness, but can you please tell me where and how I can be saved? I must join my regiment to-morrow and start for the front. I stopped at the Mission and was so convicted that I want to be saved now. I did not have time to wait till the meeting closed, so will you please teach me?" After talking to him for a short time, we found that his life had recently been much given to dissipation and drunkenness. He had become tired of sin and was seeking soul-rest. He went home with us and knelt in prayer and with tears confessed his sins. God wonderfully saved him that night, and he went on his way rejoicing.

He often wrote to us from the regiment, saying that the Lord was wonderfully keeping him. On his return to Tokyo, he was greatly delighted

to return to his home, where his father and mother anxiously were looking for him. When he entered, he took out his Bible, and, after reading a portion of it, knelt in prayer and thanksgiving to God. He told his parents that it was the true God in whom he trusted who had brought him back safely from the war without even a wound, after fighting in four battles. His parents, being Buddhists and much opposed to Christianity, became angry and forbade him to read his Bible. Finding this would not avail, they hid it. By the help of a little brother, the precious book was found in the bottom of a clothes-chest. His parents then demanded him to give up his Christian faith or they would disown him, and never allow him to return home.

Through some business transactions and his life of sin he had lost about five hundred *yen*, which he had received from his father. This debt was to be forgiven if he would give up his faith and stay at home, but must be paid back immediately if he did not. As his father was a wealthy merchant and he heir to all his estate, it was a real test of his loyalty to Christ. He said to his parents: "You may take away my heirship and all I have and cast me off, but you cannot take the joy and peace from my heart." That night he left his home, father, mother, brothers and sisters, all the more dear to his heart be-

cause of being absent so long on the cruel battle-field. He visited us several times, talking his heart out and praying for grace to stand true.

It was touching to hear him tell how God answered prayer and kept him true when passing through some of the most severe tests while in the battle front. He, being the only Christian in his regiment, was subject to scoffs and ridicule, and was called *Yasu* (Jesus). Often, when reading his Bible, they would puff tobacco smoke into his face. When put into the most dangerous places, he proved so faithful that he was promoted to be an attendant to a prince. Once, on seeing a poor Russian soldier lying wounded and suffering from the cold, he took off his own coat and put it on the poor man. This kind deed saved the man's life, and after his recovery he thanked Bro. Suzuki and gave him his sacred silver charm that his life also might be protected, as a token of his gratefulness.

Once his father called him back home on pretense of helping him. When he reached home they took him to a Buddhist temple and kept him there several days. They had the priests to do all in their power to persuade him to give up his faith. He said to them: "It is useless for me to argue with you, as you know the Bible better than I do. I do not know enough to argue with you, but I do know what Jesus has done for me,

and you cannot talk it out of me." Seeing they could not move his faith, the priests told the parents that their son was possessed with the evil spirits, and there was no help for him. He was again thrust out of their presence and told not to return.

He found a position to work in a Christian firm in Tokyo and has since been letting his light shine as a Christian. Falsehoods told by his relatives, etc., twice caused him to pass through the severest trials, in which he lost his hold on God, as well as his joy. But, having once had the experience of salvation, he soon came back to God and found peace to his soul. We praise God that during these times of darkness he was kept from going back to his former life of sin. Later, the parents became more reconciled to their son's faith, and now he enjoys the privilege of visiting his home occasionally.

In the autumn of 1906 he was baptized and received into a church in Tokyo. He continues to be an earnest witness for Christ.



Kimura San.

FORMER DRUNKARD NOW PREACHING THE GOSPEL.

"I began to drink at seventeen years of age and by and by was led into a life of dissipation. I became such a slave to this awful appetite that until I was twenty-two years old I drank two or three quarts of *sake* (rice beer) a day. I lost my reputation, had family quarrels and failed in business. I owned a dye shop and made lots of money, but spent it all in drink and other wickedness. A Japanese proverb says: 'When taking the first cup, the man drinks it, the second is drunk by itself and the third drinks the man.' My condition was that I was wholly drunk by the cup. As the result of this, trouble, affliction, failure, disappointment, and quarrels continually besieged me and I had no power of deliverance. My uncle and other relatives and friends often exhorted and entreated me to give up drinking. I determined to do so, but, the evil power being stronger than mine, I was able to hold out only two or three days.

"Serving Satan still more faithfully, I became quite unable to do my work properly and suffered

great losses in business. My father reproved and rebuked me with anger, and at times with tears of love pleaded with me to reform and do better. However, this gave me no power to carry it out, and in my own strength it was impossible. My good resolutions, patience and reformation were all a failure. This left me nothing but disappointment and despair, and the evil one deceived me more and more. He made me believe it was useless and foolish to try to control my lustful nature; that liquor was the best kind of medicine for the body; that man's life at the best was only a few years, and the happiest and the best way to spend it was to drink, feast, and have a good time with worldly pleasures.

"I thus went down lower and lower in sin. Matt. 12:45 was my condition. Being bound by evil habits, I carried my burden of sin and was a child of unrighteousness. My soul was tired and weary and in continual agony (Rom. 7:19-24). This was my slave-life to sin.

"On the night of December 12, 1898, I passed a mission in a very intoxicated condition. I went in to see what was going on. They were having inquirers' meeting. I made a great disturbance and tried to argue. Paying no attention to requests for me to keep quiet, I disturbed the meeting more and more. After sobering up a little, I listened to the Gospel story for the first time,

from Brother Buxton and his helper. That night I went home, not especially changed, but God did not forsake even a poor, sinful fellow like me.

"The next morning a preacher came and taught me kindly and plainly about the Gospel. Rom. 1:16, I. Cor. 1:18. Until this time, I had tried to reform in my own strength before man and invariably made a total failure. But now I heard the blessed Gospel news and was saved from my awful sins. Col. 1:15, Acts 20:21. The power of the cross and Gospel grace saved me from drink, took away the yoke of sin and gave me liberty and salvation. Gal. 5:1 is Christ's exhortation to me, and II. Cor. 5:17 is my experience. My main desire had been to be saved from drink, but the grace of our Lord Jesus Christ saved me also from all my sins and evil ways. Thank God. Hallelujah!

"I told my uncle what God had done, in taking away my appetite for drink and changing my life and heart. He said: 'If that is true, I will give you my head.' He meant that he could not believe it. (The Japanese often use this expression.) But the power of the Gospel saved me, and I never drank again. Rom. 1:16. I became a new man and God has a crown of life laid up for me. Hallelujah! I praise God for His saving power. 'Come and see,' readers of this testi-

mony, if you have not done so. Repent of your sins and be saved. Serve God and sing songs and praises unto Him.

"As I glance back over the seven years of my Christian experience, I see joy and liberty, and as I look forward I see hope and peace. I am fighting the 'good fight of faith,' going forward in the way of faith. Three years ago I received a call from God to preach the Gospel. Hearing God's voice clearly concerning this matter, I prayed that He might open the way for me to go to a Bible school. God answered prayer, and by the help of two missionaries in Yokohama, I was able to enter the Tokyo Bible School. I gave up all for the sake of preaching the Gospel. This meant separation from dearest earthly friends, but I determined to obey God. Paul knew Jesus' love, was constrained by it, and was filled with it, being able to testify to the Gospel of grace even to the sacrificing of his life. Acts 20:17-24. These words wonderfully help me when I have tests in the work. I thank God He has not given this precious and wonderful work of preaching the Gospel to angels, but to such saved sinners as I. So to preach the Gospel is my work, my commission, my life. I am now testifying and spreading this Gospel in the Province of Izumo. All the brethren and sisters who read this, please pray for Japan and the Orient.

"K. KIMURA."

MIYOSHI SAN'S TESTIMONY.

(Railway Official.)

As I look back upon my past life, I can only say it was spent in all sorts of profligacy and sin. I had, moreover, a vile temper, so that every day I was quarrelling with my wife, and when I went from my home I was no better, and was constantly at loggerheads with everyone I knew. I was consequently pretty much disliked by all my friends, and yet I could never see that I was the one to blame, and so hated and disliked them because, as I thought, they were not treating me well.

"My work every day is on the Sanyo Line at the Kobe Station. When I was first taken on there I was well reported of by the higher officials, and so gained promotion above others who had been longer there than I. But I am sorry to say I soon lost my previous reputation through lack of diligence. I soon got tired of my work, and gradually realizing that I had lost my name as an industrious workman, I lost all heart and interest in my work. I then began to

shirk my work and take off days without any special reason. My superiors noticed this and warned me several times. I did not, however, pay any heed to them, but, on the contrary, opposed them. The station-master himself, Mr. Sakamoto, who is a Christian man, though I did not know till after I was baptized, spoke to me most kindly and said: 'You have been reported to me as being always off duty, and continually shirking your work; I see that you are in excellent health, and you ought, therefore, to be more diligent than anyone else.' This is all that he said. When I came and began to think over what he had said, I made up my mind to be diligent once more and to turn over a new leaf. I thank God that this was in some way a sort of preparation of my heart to receive His salvation. Now, I had never once heard in all my life up to this time that there was only one true God. My only conception of gods and religions was the 'Hotoke,' which, of course, I did not in the least believe in and did not worship. Of course, I had never heard of Christ. It was on the evening of the 5th of June of this year that I was walking down Tamondori, and heard some people singing outside the door of the Mission Hall. I went in without in the least thinking what I was doing, and certainly with no intention of paying much attention. It was then that I

heard of the salvation in Jesus Christ for the first time in my life. Mr. Takeda spoke from John xv. and Colossians ii. 20. Then I heard two sermons from Mr. Wilkes, on the prodigal son, in Luke xv., and the barren fig tree, in Luke xiii. Through these sermons I was deeply convicted and gave my heart to God. The peace and rest that He has given me! I am rejoicing all the day in my work. It was only the other day that he spoke to me through the Scripture Union portion in wonderful power, 'Fear not, for I am with thee.' This has been an immense help and strength to me. Laying hold of this promise, I have grown peaceful and fearless while I am working in very dangerous places. My superiors have perceived the light of the Lord Jesus in my change of life. Hallelujah!

"Soon after my conversion I was laid aside by some brain trouble. I suffered acutely, but, praise God! there is in my heart an unspeakable praise, and hence I was enabled to recover more rapidly than otherwise I could have done.

"My wife, with whom I had quarreled, and who was living apart from me in my native country, came at once to nurse me. She was indeed rejoiced to see me so changed, and now we are living together again in peace. I am so anxious to show my joy with my companions, so I

am visiting them whenever I have an holiday, and, thank God! some of them, who know that He has saved me so wonderfully, are being led to God. Hallelujah!"

—*Japan Evangelistic Band Quarterly.*

A GLORIOUS DEATH.

Among the brave men who have won the admiration of the world and brought immortal glory to Japan is a sergeant named Matsubara, who first heard the Gospel at Kanazawa. He afterwards obtained a New Testament, but for a time could not understand it at all. He persisted, however, in reading through the Gospels of Matthew and John. The more he read the more he was able to catch the meaning; until, on finishing those two Gospels, he decided to apply for baptism, which was administered by Rev. Mr. Cumming.

Up to this time he had heard only two or three sermons, and his knowledge of God and spiritual things was derived mostly from the Scriptures.

At the beginning of the war with Russia, he was sent with his division to the Liaotung Peninsula. On his way there, the regiment stayed for some time at Hiroshima. During that time Rev. Mr. Murata, of the Episcopal Church, used to call at the lodging-house where he was staying, and hold religious services. There were

some who listened; but others opposed and ridiculed the Christian teaching.

Among the hearers at one of the meetings was a soldier of the same company, whose name was Ishikawa. He was a most unruly man—given to all kinds of dissipation, and especially disliked Christianity.

As a result of what he then heard, a great change took place in his mind; and from that time he was a most ardent listener to the Word of God.

In an account of this man, Sergeant Matsubara says:

“As an evidence of the great change in the man, he threw away the pictures of bad girls, which he had before carried, and took a Bible instead.

“It was on the eve of the memorable battle of Nanshan that I opened the Book of Psalms and read to him: ‘Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident. One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple.’

“After reading, I prayed. He prayed also, and his prayer was, to my surprise, mostly for the comrades whom he had most hated. He had

learned to love his enemy! What joy I felt when I heard this prayer of his!

"The morning of the 26th of May began to dawn. The hour for action drew near. There was great excitement.

"The time for attack came at last, and the battle began with all its fury. The fire of our cannon was responded to by still larger ones of the enemy. The earth seemed to shake with the noise.

"The enemy's guns were at last silenced, and our infantry made a dash to the front. But as soon as we did so they began to shell us with their machine guns so fiercely that great numbers of our officers and men fell on the spot.

"A bullet hit Ishikawa, and he fell wounded. Seeing this, I went to his help and repeated, almost unconsciously, these words: 'Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me.'

"He responded instantly: 'For which cause I faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.'

"Just when he had finished these words, another bullet hit him, and he seemed to be aware

that his end had come. He grasped my hand and cried: 'Christ will receive me!' Then he died.

"His end was all peace. Such a confession of faith would not be found in many of our lives, and I could not but wonder at such a marvelous work of God."

Just after Ishikawa's death a bullet struck Sergeant Matsubara; and, being disabled, he was sent back to the hospital in Japan, where he told this story.

After his recovery he was sent to Nagoya for a time, and promoted to sergeant-major of his regiment.

As an indication of his character, Rev. Mr. McAlpine writes: "Sergeant Matsubara says; 'Some soldiers are guilty of trying to hide their Christian faith before their comrades, but that is a great mistake. As for me, I put my Bible out on my table along with my other books.'

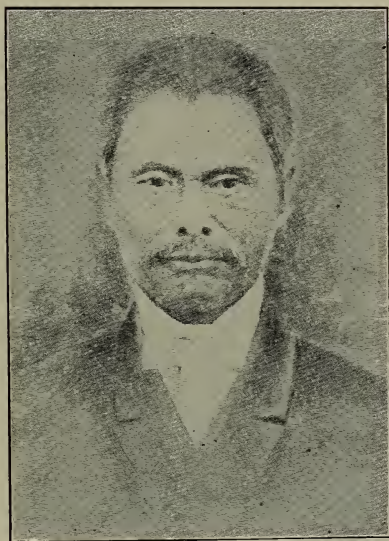
"In connection with his new office, he is required to make addresses to the soldiers under him. Whenever his turn comes, he openly takes a passage from the Scriptures and preaches to them. Sometimes the higher officers ask where he gets such interesting talks from; and he plainly tells them, it is from the Bible. He then enlarges upon the inexhaustible supply of truth in it, and the universality of its application. Other officers are sometimes troubled to find

something to speak about, but he always has more than he can use, and finds it will always fit the circumstances. It was very interesting to hear him talk so enthusiastically of his new work. He can be the instrument in God's hands of great usefulness. He expected to leave for the front some time ago."

—*Rev. H. Loomis.*

HO EISHO.

Ho Eisho, a Chinese, came to Yokohama in 1865. His parents lived in Koseisho province of China, his father being a prosperous and famous paper manufacturer. Eisho was the only son in the family, his five sisters having died when very young; consequently, his parents loved him very much; but when he was about twenty-three years of age, his father died and then his mother, soon after. This left him to launch out into the world by himself. He left his native place, and went to Shanghai as a tea merchant, and later, to Hong Kong. Becoming still more ambitious to make money, he came to Yokohama for that purpose, although he knew it was running a great risk at that time, as it was a newly opened port, and many foreigners had been killed in riots, etc. As he did not know the language and had no friends, he had a hard time to make things go, as very few Japanese used Chinese tea then. Finally he hired out to a dealer in tea. He was so skillful, honest and faithful that his employer put much confidence in him, but for some reason he left this place, and, in partnership with another



Ho Eisho.



er Chinese, began importing and dealing in Chinese rice and muslin. He was quite successful in this business and made a great deal of money. He once said to a friend that in a single deal in foreign goods he made a profit of 1,000 *yen* (\$500). Being much interested in the new enterprise then opening up in Yokohama, he joined with and helped foreign merchants who came to Yokohama, as well as some of the Japanese, such as H. Tanaka, S. Hiranuma, etc., now among the wealthiest men in Yokohama.

As he thus gained wealth, a great change took place in him. He now owned houses and land in different parts of the city; went about in a *jinrikisha* dressed in silks, and was spoken of as the Chinese gentleman. He then married his favorite concubine, who owned much property and was quite a noted woman. However, the tide soon turned and misfortune came. For some reason he went into the interior of Japan for a while, leaving his entire business in the hands of a Japanese friend whom he trusted very much. During his absence letters concerning his business became unusually few and at last stopped altogether. This caused Eisho to feel uneasy concerning his Japanese friend, and he hastened back to Yokohama, only to find that he was a ruined man. He was swindled out of all his property, and this was accomplished so

skillfully that even the law could not do anything for him. The Chinese who was in business with him destroyed all the records of the business and took what money remained. He made the remark to a friend: "My most intimate friends have taken everything I have, and, that not being enough, are seeking night and day for an opportunity to take my life."

But, through all this misfortune, he still comforted himself by the thought that he yet had a heart treasure in his beloved wife. However, he soon found she was changed toward him, when he became poor, and would have nothing more to do with him. This seemed more than he could stand. His sorrow and disappointment were inexpressible. Going to the Kanazawa mountain, he stayed there thirty-four days, looking into the sky day and night, and thinking over the past. At last, becoming desperate, he went to Nishi No Hashi bridge, in Yokohama, and threw himself into the river, to put an end to his miserable life, but a policeman, who was standing near and saw what had happened, rescued him. He then fasted twenty-four hours in order to kill himself, but did not die. He prayed to his gods, but received no relief. He then went into the interior and became a lamp-mender. At Yamagata Ken he became very ill. The proprietor of the hotel where he stayed tried to find

out something of his friends and relatives, but could not, as Eisho had assumed a false name. Finally he confessed that he was a Chinese and was going under a pretended name. This greatly surprised the proprietor, who had the police send him to Yokohama immediately. Here he was put in a room of a small Japanese house, where he recovered and lived five years. He paid seventy-five *sen* a month rent, which he never failed to pay.

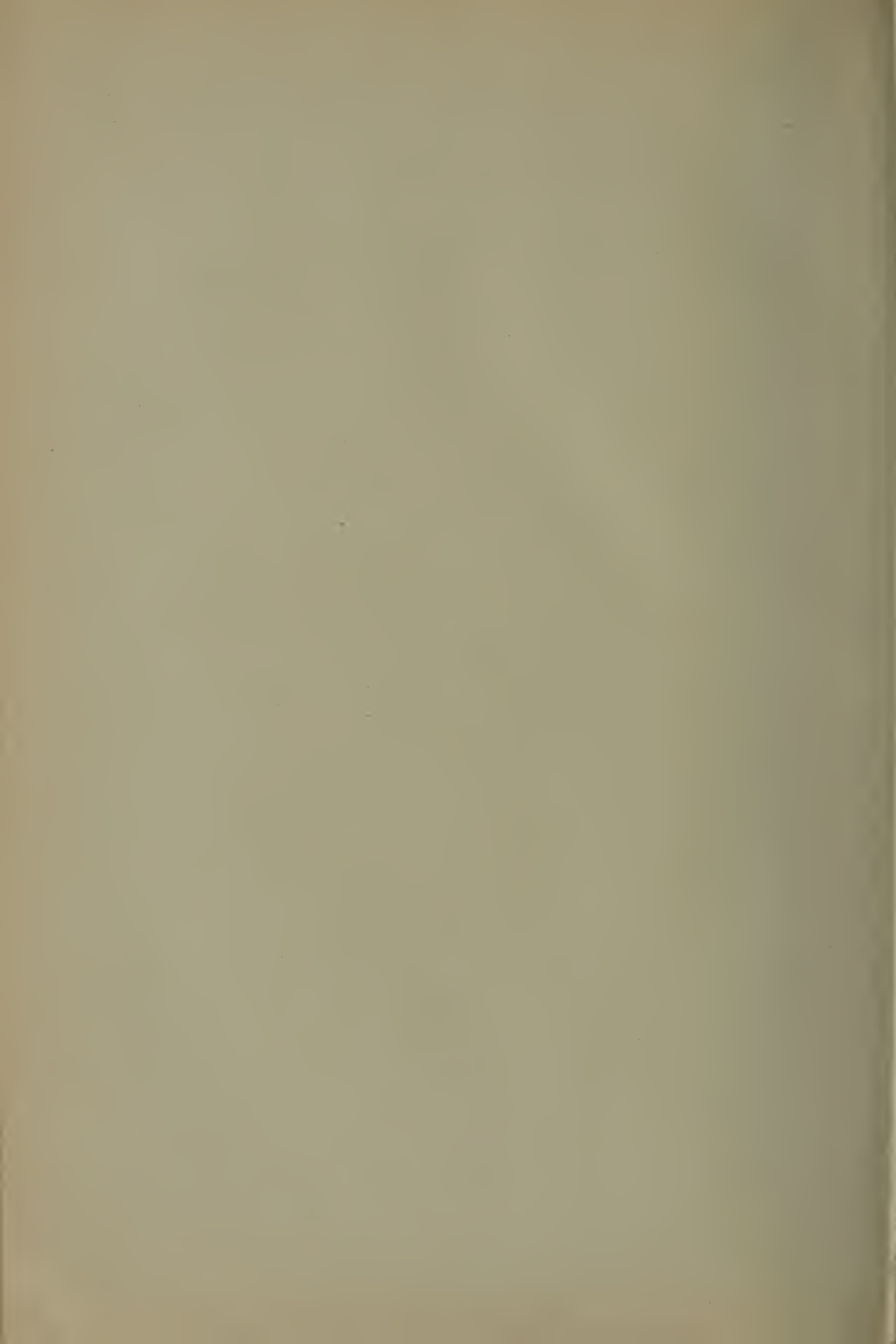
In 1891 he came in contact with a Christian, Kobayashi, who took him to the Methodist Church, and, some time later, the same brother took him to the Methodist prayer-meeting, which was in charge of Pastor Arihara. Kobayashi went to the pastor and told him about Eisho being present, and special prayer was made for his conversion. There were about forty or more Christians present at the meeting, and earnest prayer was offered in Eisho's behalf. That being the week of prayer, the meetings continued, and during the meetings God answered prayer and rolled the burden of sin away and filled Eisho's heart with peace and joy. About a month after his conversion, he told the pastor that he was so happy, for he had for the first time in his life received true satisfaction, and gave the pastor all the money he had, and said he only wished he had more to give to the Lord.

At the time of the Gifu earthquake, he was the first to contribute to the relief fund, and often surprised the people by his liberality and sacrifice in giving. He still went about fixing lamps, but was preaching the Gospel of Christ to everyone as he went on with his work. The people patronized him a great deal, as he did good and cheap work, and was thus enabled to give the story of Christ to many who probably otherwise never would have heard it. Often while he was fixing a lamp along the street, he would start a hymn, gather a crowd around him and then preach to them. He never lost an opportunity to tell of God's love. Wherever he was found, he was always preaching. This seemed to be his continual delight and pleasure. He would inquire into the present experiences of the believers in the church and elsewhere, and helped many who were discouraged, or who were passing through special trials. It is said that he knew the condition of the church members better than the pastor himself, and was always the first to visit those who were sick and in distress. During the time of the Japanese-Chinese War, children would sometimes be seen throwing stones at him and shouting: "Down with the pigtailed priest." This did not affect his earnestness for souls.

In 1895, when our mission work was among both Chinese and Japanese, Eisho attended our



"Down with the pig-tail priest!"





His Death-bed Scene.



Mission and helped us. The preaching was first interpreted from English to Japanese, and then he would interpret from Japanese into Chinese for his own people. After finishing, he would always hurry away to other meetings.

In the fall of 1896 he was taken ill, and from September was not able to attend church. His physical strength had given way, but even then his love for the Master and his zeal and earnestness for souls was not changed. After he was taken to the hospital, he wished to go and tell the story of the Gospel, but was prevented by the doctors. His last testimony was that he was ready to die and had no fear of meeting his God, but lamented the fact that he could not do more for Christ, and he seemed to have a burden especially for the Jews, and prayed much for them. His last words were: "Peace, peace."

SAVED FROM SUICIDE AND A LIFE OF DISSIPATION.

"I was born in the city of Kanazawa, Ishikawa Prefecture, and fell to a very low, immoral man. When at Kanazawa I sometimes went to church and believed that Christianity was a tolerably good religion. My parents having died, I went to Osaka in 1897. Here I became a business man and later a policeman, and was married to a lady of Takada, Yamato Prefecture. I was naturally a lazy man and liked to lounge about so often went to the bad quarters. I also was a slave to drink and tobacco; so much so that I had no power whatever to give them up. Even when on duty I would sometimes drink on the sly at the police-box, or go idling about at restaurants, feasting and drinking. This happened so often that I was at last discharged from my position as policeman. Then I became a merchant and had eight other salesmen working for me. These went with me over much of the western part of Japan, peddling goods.

"In continually going to different places I found new, delicious things to feast on, and so

spent all the money I could get, drinking and feasting. The result was that it became impossible to carry on my business. My reputation was gone. Friends and relatives lost all confidence, forsook and turned from me. I was so poor that I could not buy medicine when sick, and was unable to support my family. We then separated; my wife, taking our three-year-old boy, went to her home, where she was supported by her relatives.

"A man near Osaka took pity on me and took me in. I had no peace, no joy; only disappointment and dissatisfaction filled my heart. I was perplexed and knew not what to do. One evening at sunset, in 1901, I started out, not knowing where I was going, in spite of all persuasion to stay. Before reaching Higashiigaino village, I suddenly became sick and had severe pain. After lying on the grass a while, I went on a short distance and asked to stop all night at a friend's house. The man being absent, I was refused this. I came to Momotani station crossing and suddenly I decided to take my life; so, sitting down on the railway track, I waited for the train to come. While sitting there, many things passed through my mind. I thought of my wife and child and of my past sins. I was convicted of the awfulness of my sinful ways, and was in great distress. Then, wondering

where my soul would go after death, I became afraid to die, and was in awful agony of soul. Hearing the sound of the train coming toward me, I jumped off the track before I hardly knew what I was doing.

"For a while I stood bewildered. It is impossible to tell what a peculiar feeling I had. I was then reminded of the Christian teaching I had heard at my village. I had heard that God is a God of love, and I wondered if it could be possible that He loved even me. I decided to attend church again when the way opened.

"From here I went and hunted work and later sent for my wife and child. We lived together in a very small room in loneliness, with no joy or hope.

"One day in the summer of 1903 a peddler, selling *ame* (wheat jelly), gathered the children together in front of our home and taught them about God. My wife bought some of the *ame* and the man stepped into the house and said: 'There is a Gospel meeting to-night; please come.' When I returned, my wife told me about it, and I went to the meeting that night. I inquired for the *ame* peddler, and he was rejoiced that I had come. Going to that meeting was almost like going to heaven to me. The address was about the prodigal son; that God is waiting to welcome back penitent sinners; that Jesus died

in our stead to save us from sin; and that God would save and welcome home even a poor prodigal like myself. After hearing these blessed words, I repented with tears, confessing my sins to God. That night He forgave all my past sins and I felt I was His child, and was filled with unspeakable joy. My wife also was converted and happy. After this my relatives and friends, who formerly would have nothing to do with me, gladly took me into their confidence and trusted me again. I am now living in happiness with joy and peace in my heart, and have for the future a hope of everlasting life and eternal joy.

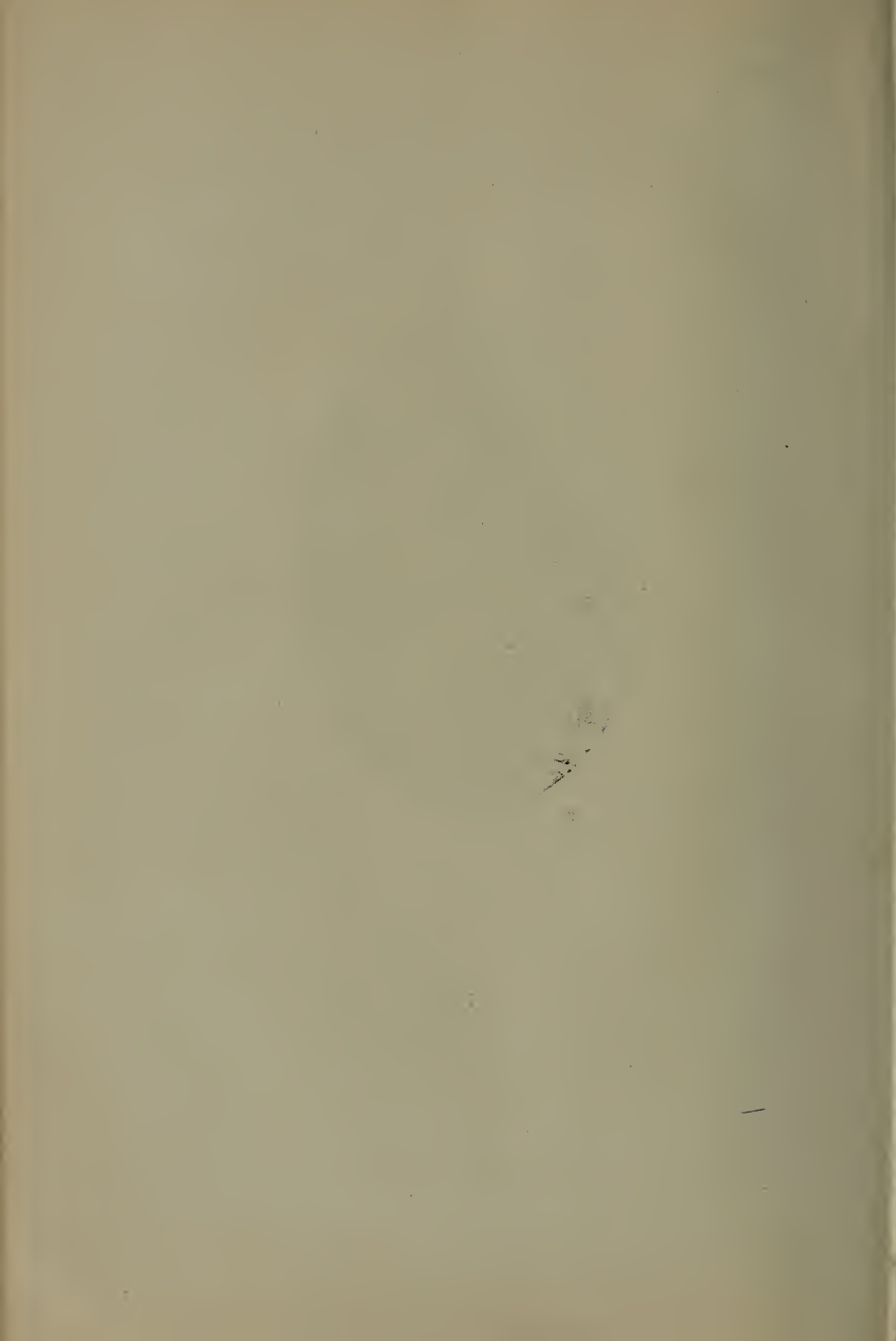
“K. KAGO.”

HOSODA SAN.

"I was born at Shiba, Edo (now Tokyo), 58 years ago. Father died when I was but ten years old and mother was left alone to support us three children. We became very poor, but I was good to mother, and did all I could to help her. When but a child, I was taught to worship at the temples, and often went there to pray. At the age of 18 I became a *jūrikisha*-puller, and in this way helped to support the rest of the family. I was called a filial child by all who knew me, as I tried to obey and be kind to mother. However, I changed and became a great drunkard. It is a Japanese custom to drink a little on occasions of festivity. This was the beginning of my downward career. I despised myself, and often wished and tried to stop drinking, but could not. Once I cut off my hair (then worn tied up in a knot on the top of the head), and offered it to the gods at the temple, making a vow never to drink again. I held out a month, but could hold out no longer. My hair was gone, but not my appetite for drink; it seemed to take worse hold on me than ever.



Hosoda San.



"At the age of twenty I was hired out as *jinrikisha*-puller for a foreigner. I tried never to be found drunk or drinking in time of duty, but could not always hide it. I used to put liquor instead of water in the hot-water bottle to put at my mistress' feet at night, and then would drink it while waiting.

"I was sometimes found lying on the steets dead drunk. I at last was much discouraged because of this evil habit. After this I worked for different foreigners until I was hired by Rev. Spencer at Aoyama, Tokyo, on condition that I must attend church on Sunday and family prayer every morning. I didn't like it a bit, but it could n't be helped. It made me feel quite ashamed sometimes, after having said bad things about Christianity, to attend the meetings and be treated kindly by everyone. Their patience with me was surprising, and I felt that if they were so interested in me, I ought to inquire into Christianity anyway. Everyone seemed to be praying for me, and when at the meetings everything seemed to be said for me. This caused me to listen more attentively and inquire into the way of salvation. Because of this someone thought I was converted, and so gave my name, with many others, to the Japanese pastor, as a candidate for baptism. It was not easy to refuse, so I was baptized with the rest, but it wasn't a very pleasant

day for me, for I knew it was not from my heart, and that I was not saved. I was a baptized church-member, but a sinful man still.

"I continued to drink and often quarreled with my wife. Once I beat her on the head and made an ugly wound. Rev. Spencer called me in one day for a talk. It being a week or so after the quarrel took place, I had no idea he would say anything about that, but thought he might have a present for me. He said: 'How did your wife get that wound on her head?' I thought to myself that such things were none of his business, and that now I was done with Christianity. I answered boldly, 'We had a quarrel.' He was silent for a moment, as if surprised and grieved, then said: 'If you are sorry for this conduct, I am very glad.' I was greatly surprised, for, instead of getting angry and discharging me, as I thought he would do, he spoke kindly, trying to get me to repent of my sins. Being convicted and ashamed, I tried hard to do better, and concealed my drinking as much as possible.

"Mr. Spencer went to Nagoya and I went to work for Rev. Dr. Warden, who moved to Yokohama. Here I continued my drinking and family quarreling. One day, as I was running up stairs after my wife, I met Rev. Warden, and he stopped me. I thought perhaps he was going to raise my wages. However, he had smelled the



Hosoda San Before He was Converted.



liquor, and exhorted me to give up drink and sign the temperance pledge. This I did, but in two weeks went on drinking just the same as ever.

"One day I was talking to my eleven-year-old boy about the awful habit of drink, that he should early join the Temperance Union, and never begin the habit, etc., etc. He looked up and said: 'Father, what shall I do when you send me to the saloon to buy liquor for you.' This pierced my heart, and I again determined to stop, but could not hold out long. My child died and sin caused separation from my wife. I began working for another foreigner (a business man), but continued drinking and quarreling with my master. I finally decided to go to America. The saloon-keeper, with whom I left a debt of five *yen*, gave me six bottles of beer the morning I left. These I took with me, but was met at the wharf by Ho Eisho, an earnest Christian Chinese, who, seeing these, reproved me sharply and exhorted me to give up my evil ways. At the time I was very angry at him, but now I am very thankful for having received his reproof.

"I went to America, and found a position near San Francisco, where I remained for five months. After that, I stayed at a Christian boarding-house for some time. Here I did not

feel at home, as I did not like to attend prayers and meeting, so found another place. When the pastor would meet me, he would always reprove me for not attending church, so I avoided meeting him as much as possible. One day I saw him coming down the street, and seeing no way of escape, I quickly put my lighted cigar in my pocket to hide it. While talking, my handkerchief took fire and burned my hand, which gave me much pain, so before I realized it I had promised to attend church and return to the boarding-house. This I did, but complaints were made about me smelling of liquor so much that I used to eat onions to destroy the smell. I used often to pray for help, but was never really delivered.

"A new pastor came, who was very earnest, and one Wednesday night at prayer-meeting conviction took hold of me. The next morning I went to family prayers because I really wanted to go. Going in, I went to a chair, knelt down and began to pray. A flood of tears choked back the words I tried to utter. The Holy Spirit was working with me, and right there God heard my prayer and saved me. It was on the 3d of March, 1885, at six o'clock in the morning. I was so changed and happy that, when alone, I was continually praising and thanking God. I was delivered from drink, but never thought of giving up tobacco at the same time. However,

when I took out my tobacco, it seemed so wrong and out of place that I threw it away, and after that had no desire for it, either.

"I now became a better cook and did my work well when unseen as well as when seen, for I did everything as unto the Lord. My experience of salvation was too good to keep to myself, and I wished to tell everyone. I heard of the Salvation Army having an open-air meeting. Two days after I was saved, I went with a friend and testified to what God had done for me, although it was an English meeting and I spoke Japanese. I wondered afterwards why they did not laugh at me. I saw no one laugh, but all looked serious. From that day to this, I have been testifying to what God has done for me wherever I have a chance, for I can't keep still. I worked hard, and, saving about 2,000 *yen*, I came back to Japan again, determined to work and live for Christ. Here I opened up a restaurant, giving European food, and left it in the hands of a nephew. However, not selling liquor, customers were few, and at last I had to sell out at a great loss. It was a time of severe testing and trial to me. I was very much helped spiritually and encouraged by attending one of Eisho's memorial services. I decided to again go to America to earn more money to use for God's work and His glory.

"After working again seven years, I saved over 4,000 *yen*, and returned to Japan to spend the remainder of my days and means for God and the temperance cause. Now I am going from place to place, telling what Christ has done for me, in saving and keeping such a drunkard as I was, and exhorting others to believe in him. This is the way I expect to spend the remainder of my life."

[He donated 2,000 *yen* of his money to his church (M. E. Church at Yokohama), to continue supporting a worker to visit the Christians. He also got a set of magic lantern views illustrating his former life and the change after conversion. These are used in his Gospel and temperance meetings, which makes his testimony very convincing to unbelievers.]

SAVED FROM DRINK.

"August 15, 1905, was the turning-point in my life. The night I was set free from being a slave to sin. God, in His great love, led me to where I could receive the hope of a glorious heaven. Praise and glory be to Him!

"My native place is Oo village, near Osaka. It is a most beautiful place for natural scenery. Notwithstanding this, the terrible evil power got control of me. My father was an honest, candid man, but fond of drink; so I also learned to drink at the age of ten years. I went to school until I was fifteen years old, and then, my parents being very poor, I was compelled to stop school. I continued my studies at home, while helping my parents. At the age of seventeen I left home and began to work for the railroad company in Kyushu. This was a big step downward. I was young in years, but drank as much or more than a man. I was promoted in business and received more wages, which I spent in going to disreputable houses. One cannot stop at drinking alone, for it is sure to lead them on to other sins. I lived as low and profligate a life as possible, so

at the age of twenty-three I was taken sick and gave up my work. I then came to Yokohama, and, through the help of a friend, got a position with the understanding that I would not drink. This effort was, of course, made in human power and was a failure, as others find the same. I failed again, and, by and by, everyone lost confidence in me. One night I got drunk and made much trouble and disturbance. From that time all gave me up as a hopeless case, and friends turned me out. Again I determined to reform and decided never to drink again. I held out a while, as I tried my very best; but, having the appetite from a child, I found it impossible to hold out longer, so fell again.

“On the 15th of August I started for the theatre, but as I passed I noticed the Gospel meeting and unconcernedly stopped in. That night Kimura San preached, and I somehow felt he was preaching just to me. At the close of the meeting he asked all who wished to give up sin and believe in Jesus as their Savior to raise their hands. Then a struggle began in my heart, but finally I raised my hand and showed my desire. From that time, Bros. Takeda and Kimura led and taught me until my doubts and fears were all cleared away. The appetite for drink that I had so long been in bondage to vanished like a mist and I received grace to go forth in the way

of the Lord Jesus. I was filled with comfort and peace. I then realized this experience of salvation is the most blessed thing in the world. Wishing to testify about it to others, I often came to the Mission, and here, as well as on the streets, together with others, exhorted people to repent and believe in Jesus.

"I have had many temptations and trials, but Jesus has taken possession of my heart, leads me, and fills me with comfort and joy. In time of sickness, affliction, and last fall when my mother died, Jesus gave me special comfort and grace.

"Last year, 1907, I consecrated myself to preach the Gospel, and, giving up my business, became a student in the Baptist Theological School. I have no hopes of becoming a famous preacher, but I can and expect to continue to testify, as I now do daily, to what I know Christ has done for me. Thank God for His grace and glory.

IGAWA SAN."

A LITTLE GIRL, A TESTAMENT, AND A ROBBER.

Some eighteen years ago the chaplain of the Kushiro prison in Japan observed that one of the prisoners had in his possession a copy of the New Testament. Mr. Hara (the chaplain) thought it very strange, as the man had an especially wicked face and was apparently one of the worst criminals. Mr. Hara asked him why it was that he, being an ignorant man and quite unable to read, had obtained and carried a copy of the Testament. At first, the man made no reply, but, when the question was repeated, he simply remarked: "This book is something I prize very highly." Not being satisfied with this answer, Mr. Hara asked again in order to find out how it happened that such a man should put so high a value upon the Word of God. He then said: "I am a sinner. Heaven will help me to keep from sin. Please allow me to tell my story."

He then gave an account of his life and how he came into possession of the book. His name was Sadajiro Maki, and he had spent most of his life in sin, as he was a professional burglar.

At one time he joined another thief, who knew the place well, and they went to the Mission School at No. 212 Bluff, Yokohama. It was a dark night, and they crept in through a kitchen window and went to the room where the girls slept and took what money and clothing they could find. As they were going up the stairs, he heard the sound of a voice and inquired of his companion what it was, as he thought perhaps they had been heard. His companion said, laughingly: "That is someone praying. They are asking their God to protect them because they are afraid."

When they entered the room where the girls were, they found one of them was engaged in prayer. They took her clothes, and, as they were making them into a bundle, she lifted up her head and quietly said: "Please leave me one garment which my mother made and sent to me to remember her by." As it was of no great value, it was given back.

As they were about to leave, she called to them and said: "Please take this and read it." And at the same time she offered them a small book. Thinking it was of no use to them, they threw it away. The things that were stolen were taken to the house of an accomplice, and Mr. Maki concealed himself lest he should be arrested.

On the third day he went to the house of his

friend, who had already been arrested, and a policeman was there waiting for him. Not knowing what had happened, he called out, "Are you at home?" Someone answered from within, and then the policeman, coming out, said: "I have some questions to ask you, so come with me to the police station." He went quietly with the detective, as it did not occur to him that he could have easily overcome the little man who was conducting him, until it was too late, and he was shut up in jail.

The next day he was brought before the police inspector, and many of the school-girls, whose clothes had been stolen, were called as witnesses against him. The inspector then showed him a book, and said: "Do you recognize this? This was the book that was given to you when you were at the school. The girls heard that you had been arrested and they have brought it to present it to you again. By reading this, you will be brought to repentance. You have done very wrong, but Christians are accustomed to treat their enemies with kindness."

Such conduct impressed him very deeply. He did not know before what the religion of Jesus Christ was, that it leads people to do good to all. Reflecting upon these things, he was filled with shame and remorse, and from that time he decided to turn from his sinful ways and lead a new

life. Mr. Hara prayed with and for the men very earnestly, and taught him how to read. Mr. Maki was very anxious to learn and made steady progress, so that it was not long before he was able to read the Testament himself. The truth entered his heart and he became a new man. From his youth he had led a wandering life and had no knowledge of his family. When he was released, he had no home to go to, and at first went to the home of discharged convicts in Tokyo. Not only did he give up his former evil course, but he led his accomplice to repentance and faith in the Lord Jesus Christ.

He has returned to his former home at Uraga and lives there happily with his mother, whom he is able to support by his skill and industry. He is a regular attendant at the house of worship and is filled with gratitude to God for what He has done for him. When one of the missionaries living at the school died, he came and asked that he might be one of the pallbearers, and thus show what a great change had taken place in his life.

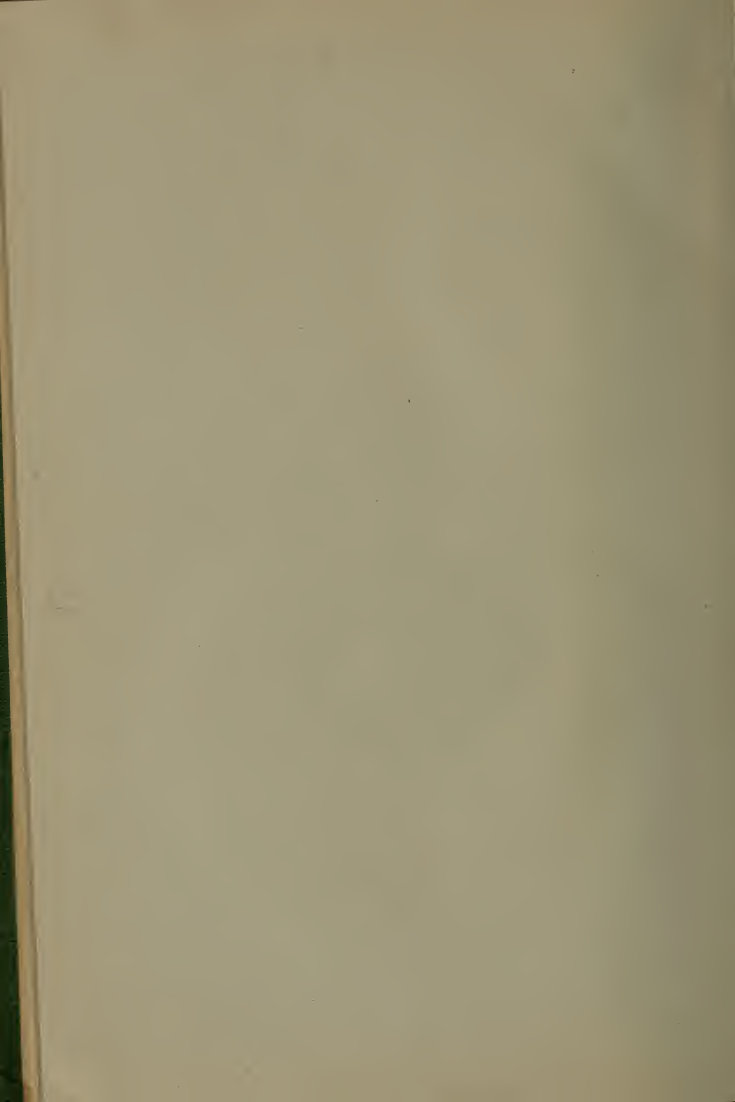
—*Rev. H. Loomis (American Bible Society.)*

SAVED FROM SUICIDE.

"I was born September 27, 1881, in the village of Hamamatsu, in Shizuoka Prefecture. My father has a dry goods store. When a child I was proud because my parents were wealthy, and other children envied me. I had everything I wished for. At the age of fourteen I entered the Middle School and later went to Tokyo with the object of becoming a learned man. I was now, for the first time, among strangers. After a time I gave up school and got into bad company, who led me to the bad quarters of the city. I became worse and worse and bad companions increased. I deceived my parents by lying to them and obtained money that was soon spent in sin. I would also steal money. Once I took 380 *yen* (\$190) from my father's safe, took a lot of jewels and my best suit of clothes and ran away to Tokyo. Here I frequented the bad quarters and spent fifty or sixty *yen* per night. This made the police suspicious of me, and I was arrested. When I was nineteen years old I was especially given over to lewdness and lasciviousness. One night I lied to the brothel-keeper and



Yamada San.



borrowed money of him and went to Yokohama. Here I was discovered by relatives and given into the care of an uncle. For two or three years I helped him and did quite well; but, the old habits still having a hold upon me, I again began my old life of sin. I kept my sins hidden for some time; but, becoming bolder at last, I did not return home for several days. My uncle reproved me himself, but did not let my parents know about my condition. However, in some way they heard about me and came often, about 150 miles, to Yokohama, on purpose to reprove and correct me; but in spite of this I went from bad to worse. One night a family consultation was held concerning me, and I signed a contract to never again go to a disreputable house, but, of course, I could not keep it. On another such a meeting I promised to reform except on certain nights. I could not even keep this promise.

“Once, because of my parents’ earnest exhortations, I felt deeply my need of help and began to pray to some gods, and even swore to them that I would do better, but even that gave me no help. At last, my parents and relatives decided to disinherit me and have no more to do with me. Being much ashamed, I went to Tokyo and determined to start up business of my own and regain my reputation. I did well for one month, but then I fell again and my determina-

tion vanished. My money and clothes were soon all gone. I then ran up a bill at my boarding-house for two months. Through falsehoods I managed to get some money from a friend, but it was soon all gone. I went on in sin until I was extremely degraded. Then I was suddenly taken into service as a soldier. While so engaged I was about the worst man in the company. In three months I came back and was received at my home again. I was taken seriously ill with a disease as the result of sin, and was treated at the hospital and other places for eight months. After getting a little better, I went back to my old life again. I also took to gambling and lost much. I borrowed some money of an uncle and started for Kobe. I was again disowned by my parents.

"This time I again determined to reform; but, after looking one whole day for work and finding none, I was greatly discouraged. I finally became a workman of the lower class, but, not being used to hard labor, was compelled to give it up. Then I became a street peddler. Getting some money from a friend, I went to Tokyo on the 14th of November and got a position in a store, where I remained till March of the next year, when I was discharged. I then thought seriously of my past twenty-seven years of sinful, beastly life, and was ashamed and greatly trou-

bled. I was truly conscience-smitten. I felt that hell was about to swallow me up. I wished to end my life of misery, and went to the wharf at Yokohama with the intention of drowning myself. I put stones in my sleeves; then, regretting my sins, made ready to jump into the water. However, just then something (I know not what) seemed to stop me, and, hardly knowing what I was doing, I walked along Theatre Street. Here I found the Gospel Mission, and, going in, I heard the earnest preaching and testimonies. From the bottom of my heart I was convicted of my sins before God. Through the redemption of Jesus Christ, His death on the cross, I was forgiven of all my sins and became a child of God. From that time I was wonderfully changed. I was delivered and cleansed from drink, dissipation, tobacco, etc. My body gradually became strong.

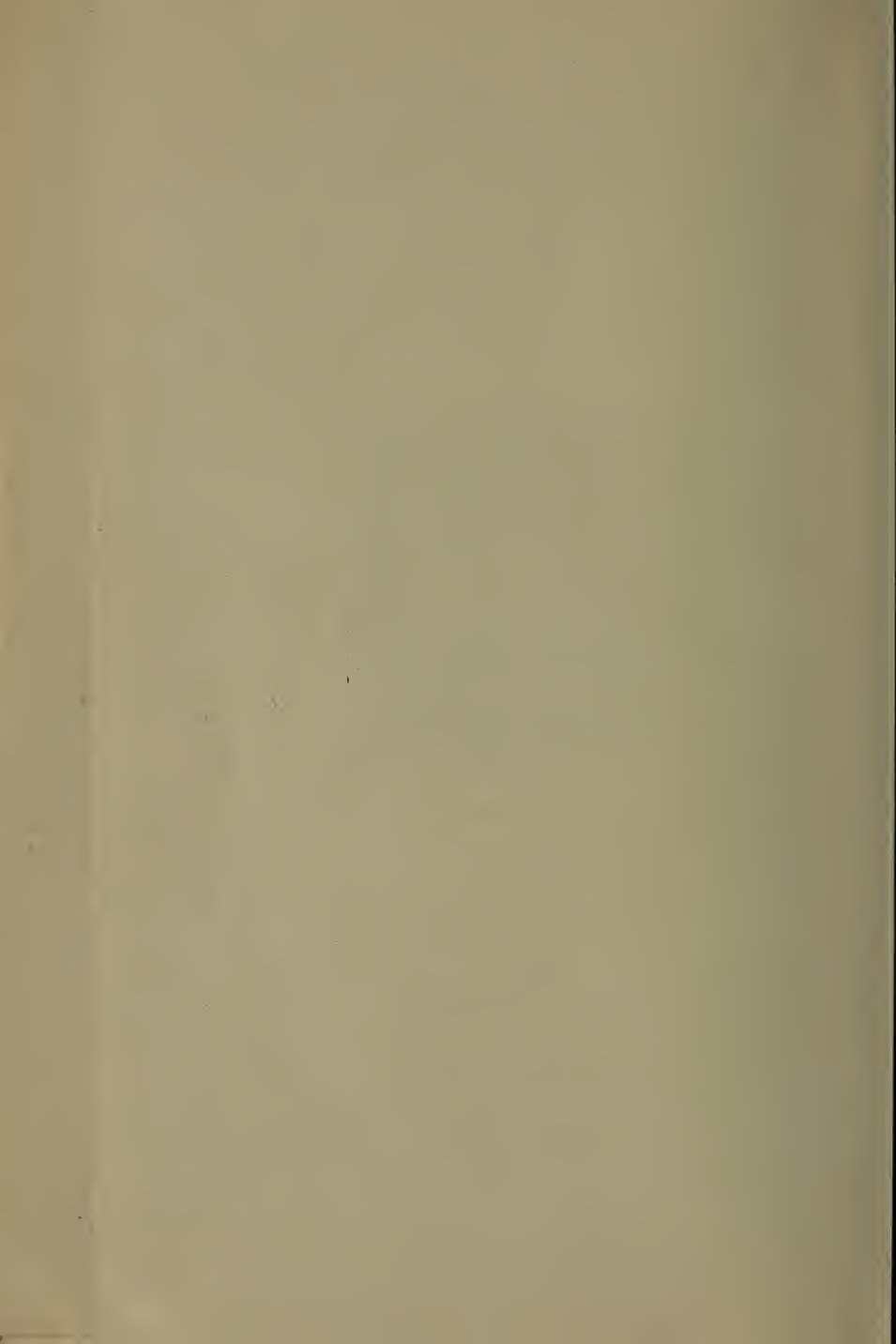
"Through the influence of a friend, my parents forgave me in October, 1907, and are now themselves inquiring the way of salvation. Isn't it marvelous? Truly it is God's grace! Through God's grace and power I have been able to live uprightly and righteously. Praise God for the way He blesses those who trust and believe in Him. However, their responsibility becomes greater. Praise the name of the Lord!

"YAMADA SAN."

[Yamada San has for several months been working as a harbor policeman. One night, while on duty, he found and saved the life of a poor drunken German sailor, who had fallen into the water and was drowning, at the very same place he had before planned to drown himself.]



Entrance to Inari Temple in Kyoto.



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